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# THE MISSIONARY SURVEY

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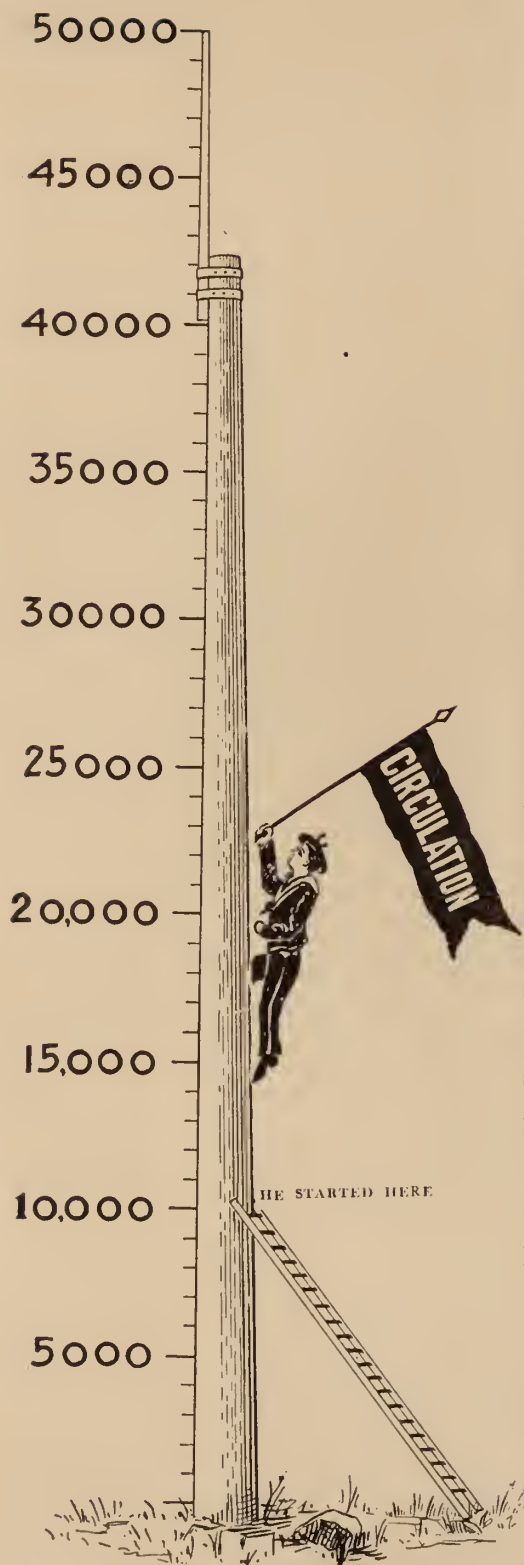
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## The Missionary Survey's Campaign for 50,000 Subscribers

**'JACK' CONTINUES TO CLIMB**

With the advance of the warm months of summer, Jack does not climb as briskly as he did in cold weather, but he has nevertheless made good progress during May, having been boosted by the acquisition of 819 new subscriptions. Accordingly his advance from his position upon the flag-staff at the 22,000 mark to 22,800 is noted, and the work of establishing THE MISSIONARY SURVEY in every home goes merrily on.

"Jack's" friends are referred to the editorial article on page 652, entitled, "What Happens When—."







# THE MISSIONARY SURVEY

W. C. SMITH, Managing Editor

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Published monthly by the Presbyterian Committee of Publication, 212-214 North Sixth Street, Richmond, Virginia.  
Single subscriptions 75 cents a year; in clubs of five or more, 50 cents. Entered as second-class matter November 1, 1911, at the post-office at Richmond, Va., under the act of March 3, 1877.

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Volume I

JULY, 1912

Number 9

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## EDITORIAL

### FORWARD, MARCH!

ONE of the actions taken by the General Assembly at Bristol vitally affecting the benevolent activities of the Church and linking together beneficence and evangelism in a peculiar way, was that authorizing the four Executive Committees, with the aid of the Laymen's Missionary Movement, to "take in hand the effort to have every church in the Assembly make an every member canvass for the benevolent causes of the Assembly during the month of March, 1913, enlisting the help of at least 250 workers in the educational campaign which will precede the every member canvass in the churches, and that the goal of this effort be the raising of \$1,500,000 for the benevolent work of the Assembly during 1913-1914," and also "that the financial effort be accompanied by an earnest evangelical effort on the part of all the pastors and members of our Church with the view of deepening the spiritual life of the church and bringing the largest possible number of souls to Christ."

It would be difficult to estimate the possibilities of achievement throughout our whole Church if this plan outlined by the Assembly should be taken up and energetically carried out. It might be said that nothing has stood in the way of such performance before, and it was not necessary for the Assembly to open the way by an official declaration, nor will the Assembly suggestion necessarily insure the undertaking and success of such an enterprise.

That is quite true, for after all, the mat-

ter rests with God's people and their willingness to serve, individually and collectively. But it means much for such an effort to have the definite and clear outline of the plan made and authorized by our highest Church court. No one can be in any doubt now as to "running orders"—the track is clear and the signal to "start" has been given by the properly constituted authority. Moreover, the plan is clearly and definitely in line with the command of our Great Captain, who has uttered that short but comprehensive word, "Go."

Such a campaign will mean a great forward step along three important lines:

Information, Giving, and Evangelism.

An educational campaign informing our people as to the Church's great benevolent enterprises conducted in every congregation, in Presbyterian and district conferences, in summer schools, in special gatherings embracing still larger sections, in study classes, in Sabbath-schools—wherever possible a systematic effort organized for the definite instruction of our membership, through preaching, through lectures, through literature, through study, through individual contact—a universal campaign,—to be followed in March, 1913, by a simultaneous Every Member Canvass.

Co-incident with this educational and financial campaign, a great evangelistic work is to be done. During the past several years, suggestions as to a Church-wide evangelistic movement have come from various sources. Now it comes down from the General Assembly. Surely there is no need to wait longer. Let the spirit of evangelism break forth in all the ranks of

the Church—in the congregation, the Sunday-school, the organized classes, the Young People's Societies, the Brotherhoods.

Here is more work for the Laymen's Movement. Let them throw all the force of their effective organization into this great enterprise. They have struck a mighty blow for the evangelism of the heathen—now let them put their good shoulders under the work at home also. It will strengthen their foreign work to engage also in the hand to hand conflict with the great Enemy of Souls at Home.

Here is the special opportunity for those laymen who perhaps have felt too poor in finances to measure gifts of money with their brethren—they can be rich in *personal service*, which counts just as much, if not more, for the Kingdom.

The universal and hearty entering upon such a campaign as that outlined by the Assembly is the Church's opportunity. Will we go in and possess the land?

#### A DEPARTMENT OF WOMAN'S WORK

The Bristol Assembly also granted the request of the Women's Societies for a special Superintendent of their work, taking the following action without a dissenting vote:

"The four Executive Committees be directed to select a woman possessing suitable gifts, who under their direction shall give her whole time to the work of organizing our women into Synodical and Presbyterial Unions and local societies under control of Synods, Presbyteries and Sessions, respectively; co-ordinating Women's and Young People's Societies as now organized; stimulating interest by gathering and disseminating needed information in order that this mighty auxiliary in our Church's life and growth may become even more fruitful of good than in the past."

As it was known that there were some who believed it unwise to make a special department of this work, the unanimous action of the Assembly, without so much as a word spoken in opposition, came as a surprise. Perhaps it was due mainly to the magnificent showing made by the Women's Societies in last year's work, as indicated in the reports sent up by eighty-three Presbyteries.

These reported 2,528 Women's Societies, with a membership of 60,474, which contributed to—

Foreign Missions .....	\$104,204
Home Missions.....	52,161
Local Causes.....	165,185
Other Causes.....	62,176
Total.....	\$383,726

They further showed rapidly developing efficiency in the fact that 263 new societies were organized last year, with an increase of 6,113 members and \$48,281 in contributions.

It is therefore little wonder that such a splendid showing should have made a profound impression upon the General Assembly, as indeed it must upon the whole Church, and would appear to warrant the placing at the help of our women workers every possible facility that is consistent with our Church polity.

#### WHAT HAPPENS WHEN—

The splendid work of some of THE MISSIONARY SURVEY's friends challenges highest praise.

In a number of congregations circulation of the magazine has reached the ideal.

In all of these cases success was the result of simply getting THE MISSIONARY SURVEY before the people, letting them understand what its purpose is, how inexpensive it is, and what a distinct help it is to church members in keeping up with the benevolent activities of their Church.

The time has passed when only the pastor and the members of the missionary society want to know what is going on. All Christians who are alive have a desire to keep in touch with the Church's great benevolent enterprises.

So THE MISSIONARY SURVEY seeks not only to circulate among the missionary society members, but it claims a place in every Presbyterian home. It furnishes food and fuel to church workers of all classes—Sunday-school teachers, Young People's Society members, Brotherhoods, pastors, elders, deacons, superintendents and individuals.

To show what can be done and is being done to help us reach our ideal of 50,000 subscribers, some recent good work in two congregations will be given here—a small congregation and a large congregation:

The small congregation cited is in Texas. The church has a membership of sixty-eight. Counting five to the family, we might say that fifteen subscriptions to *THE MISSIONARY SURVEY* there would be ideal; but just see what one real determined effort accomplished. A lady belonging to the missionary society undertook to put *THE MISSIONARY SURVEY* in every home. We will let her tell about it:

"I have almost finished a house-to-house canvass in our Church in the interest of *THE MISSIONARY SURVEY*, resulting in the subscription list given below. While every one thinks the result of my work phenomenal, it is merely the result of giving every family an opportunity to subscribe. Who are we that should pick and choose who to ask? 'Give every one a chance' is my motto. I do not *beg* for subscriptions, for it is a privilege to have *THE MISSIONARY SURVEY* in the home and every subscriber gets more value than paid for. I present always the value and the necessity of our missionary magazine."

With this letter she sent twenty new subscriptions and a check for \$10 to cover, which, together with others received before and since, make a total of thirty-two subscriptions now held in that little congregation, or very nearly one copy of the magazine for every two members.

How is that for appreciation of the Church's effort to provide an official magazine representing all the causes?

The other splendid work was done in a South Carolina congregation, where the membership numbers 680.

One of the missionary society ladies wrote to the editor, stating that she wanted to make an effort to put *THE MISSIONARY SURVEY* in every home of the congregation, and asked his advice. He sent her the leaflet entitled "How to Get Subscribers," suggested that she organize a

corps of canvassers, get the pastor to make a special appeal from the pulpit, have the little "Jack Climber" slips distributed at the doors to the dispersing congregation, take sample copies of the magazine itself, and put the canvass through during the week following.

She did this. She called for five hundred "Jack Climber" slips. This attractive leaflet explains in a few words the purpose, scope and price of the magazine. It also briefly tells what commendatory things many are saying about *THE MISSIONARY SURVEY*. So when the congregation went home the Sunday before the canvass they were well informed, and canvassers did not have to waste any time explaining. But this lady did even more than suggested; she got the young ladies of the congregation interested in the project and organized them into an effective working band. She also advertized the matter in the daily papers.

The result of this canvass was that one hundred subscriptions were sent in, and practically all the homes in that congregation are now supplied with this monthly visitor, brimming over with the life and spirit of the Church's field work at home and abroad.

Now there are hundreds of congregations where a similar campaign can be successfully conducted.

Perhaps the matter is simply waiting on you, dear reader—waiting on your willingness to get right at the task and do it. This is the Master's work, and so far as your own congregation is concerned, perhaps it is not going to be done unless you do it.

Won't you?

Sample copies of *THE MISSIONARY SURVEY*, "Jack Climber" leaflets and directions, will be furnished free, in any quantity desired, upon application.

Here is an opportunity to do a rich service!



# FOREIGN MISSIONS

REV. H. F. WILLIAMS, D. D., EDITOR, 154 FIFTH AVENUE NORTH, NASHVILLE, TENN.

## SENDING THE BIBLE

THE young people in the Sunday School that give money and pray for the support and blessing of foreign missions are sending the Bible to the children and young people in lands that have no knowledge of the Savior revealed only in the Word of God. The following incident tells how the sending of a Bible by some American boys to far-away India saved a soul:

Once upon a time there was a class of seven boys in a New Jersey Sunday-school—just an ordinary class of ordinary boys. One day their teacher said: "If each of you boys will bring a New Testament and write your name in it, I will send that Testament to a friend of mine in India, and I will ask him to give that New Testament to some boy over there and ask that boy to promise that he will read that New Testament."

The boys liked the idea. Each brought a Testament, and the seven books were sent to far-away India. The missionary by whom they were received took them and went out on the street. He found first one boy who was willing to take a Testament, and then another, until they were all given away, down to the last one. That one was given to a little Brahmin lad, who took it mainly out of curiosity. He was pleased by the idea that a boy over in America should want to give him a book, and he wanted to find out what was in this boy's book.

He read it all through. By the time he had finished it, that Brahmin lad was a Christian. He was so much of a Christian that he made up his mind to become a preacher as well. He studied under the missionaries, proved himself worth training as a native minister, and for forty-six years preached and labored among his people. One Testament did it—one boy's gift to another. Was it not a gift worth making?—*Forward.*

## HYMN BOOK OF THE CONGO MISSION

The hymn book of the Congo Mission mentioned in the letter from Mr. DeYampert on another page, a fourth edition of which has just been issued, is a splendid collection of hymns. In the sample copy which the editor has received with much appreciation, the hymns that are sung by the native Christians are marked. They include such well known hymns as "Near the Cross," "Abide With Me," "From Greenland's Icy Mountain," "Lead, Kindly Light," and so on. There are one hundred and twenty-two hymns in the collection. The printing, binding, quality of paper, etc., all of which was done by our printing establishment at Luebo, would do credit to any printing establishment in this country. The following is a reproduction of "Just As I Am":

Tune—Just As I Am.—S. & S. 473.

Jisus neatuhe bukole,  
Bituenza bu muakambeye;  
Tudi tusankixangana,  
Diese nedilue kutudi.

Luse luandi luakutamba  
Bintu bionso ha buloba;  
Yeye udi ne bukole  
Bua kutusungila bietu.

Jisus, tudi basue luse,  
Luse luebe mu micima;  
Tuetu tudi basue kuha  
Bantu bahele luse be.

MAMA TELE. 1908.

## THE BIBLE TRAINING SCHOOL AT NANKING, CHINA

A letter recently received from one of our missionaries in Nanking has for its printed heading "Union Bible School, Nanking, China." It will be recalled that

after a thorough investigation of the plans for the establishment of a Union Bible Training School in connection with the Union Presbyterian Theological Seminary at Nanking, the Executive Committee approved of our Mission becoming a party to the arrangement. It will also be remem-

the statement of the conditions in China, and items of news, justify giving to the readers of *THE MISSIONARY SURVEY* extracts which give the views of one of our experienced and observant missionaries on the conditions and opportunities in the new Republic.



PEELING THE MANIOC ROOTS, PREPARATORY TO MAKING FLOUR.

Luebo, Africa.

bered that Dr. Wilbur W. White, of the Bible Training School in New York City, has been the leader in this movement in China and other countries of the Orient. The school has been opened with a most encouraging beginning, and a future outlook of great promise. In addition to well known instructors from other denominations, we may be certain that the interests of the institution, both in its instruction and management, are in safe hands so long as we are represented by Rev. J. Leighton Stuart, Jr., and Rev. P. Frank Price. On another page will be found some extracts from a recent letter from Dr. Price. The letter was not written for publication, but

#### CIVILIZING AFRICA

When Livingstone was exploring that part of Southern Africa through which the Zambesi River flows it was impossible for him to realize the great civilization that within a comparatively few years would spring up in that portion of the dark continent. The missionary has everywhere been the pioneer of civilization and commerce, or, to express it in another form, civilization and commerce have followed in the paths made by the preaching of the gospel in heathen lands. The Zambesi, a wonderful river, finding its source in a bog in Southern Africa, pursues its way



for 1,650 miles before it empties into the Indian Ocean. The great falls, making a plunge of 400 feet, while Niagara plunges only 168 feet, are being utilized for electric light power. The Victoria light station, when completed, will have an output of 250,000 horsepower, and, as *The Scientific American* states, "The enormous pressure of 150,000 volts, which will transmit the power 600 miles." The building of the railroad which crosses the Zambesi River at this point, and on the north, with all the great improvements being scientifically made, supplies the opportunity for speedy evangelization. It should be remembered, also, that these great developments supply a medium for the transmission of the evils of the world to the primitive peoples. It is now the chief concern of the Church not so much to open up new fields, because they are already open, but to make haste to evangelize the people brought within comparatively easy reach of the gospel before the mould is cast and it is too late for the gospel to be first presented to a people waiting for instruction, and thus anticipate the forces of evil.

#### UNITY ON THE MISSION FIELD

At the joint interdenominational conference of the Secretaries of Foreign Mission Boards held in New York City to consider the situation in China, a missionary recently returned from Foochow stated emphatically that in his city the missionaries of different denominations had been obliged to give up plans for union "because of the interference by missionary secretaries in America." In the conference mentioned thirty mission boards and societies were represented. The members of the conference enthusiastically commended the union ideals for China, but, of course, these expressions of opinion were recognized as personal to the secretaries and not binding upon the boards. In reporting this action an exchange says:

"This conference desires to assure the missions in the strongest possible manner of its unreserved approval of the effort to accomplish the union of the Christian Church in China and promise the missions that they will have in such efforts the hearty support of the members of this conference."

This general indorsement of unity the conference strengthened by specifically indors-

ing united work in "education, preparation and publication of literature, hospitals and philanthropy," and the expression was further amplified by a third resolution which "recognizes the supreme place which the Chinese church must occupy in the evangelization of the nation," pledged sympathy with all purposes of the Chinese themselves to "unite in the interests of increased strength and economy and of the effective propagation of the gospel."

#### CONDITIONS IN MEXICO

At the time of the establishment of the new regime in Mexico under President Madero it was felt that a great door of opportunity was open for Protestant propaganda. The appreciation expressed by President Madero of education and educational reforms, his regard for the Christian missionary, his love for the common people and devotion to the ideals made possible by the Protestant missionaries, gave ground for the hope that the Protestant Church would have enlarged opportunity for presenting the gospel and make greater progress than has ever before been known in Mexico. The present unsettled condition of affairs in our neighbor Republic has, in some sections of the country, greatly interrupted the work of the missionaries. In our own mission the interruption has been very slight. The principal difficulty the missionaries find is in the greatly increased expense of living, which makes it impossible for the native workers to live on the small salaries they have hitherto received. Leaders in the Roman Catholic Church would, in all probability, be glad of the downfall of Madero. It is the hope of the Protestant missionaries that the present disturbance will be suppressed within a reasonable time. A missionary writing of conditions, says: "As the Christian missionary is ever the pioneer of commerce and progress, this larger and more effectual door of opportunity which Madero had guaranteed to Christian missions was likewise an assurance of commercial progress and national development."

#### THE BIBLE IN THE NEW CHINA

One of the secretaries of the Young Men's Christian Association at Shanghai, China, in a letter printed in *The Foreign Mail*, gives an interesting account of the presentation of a Bible to Dr. Sun Yat Sen



during the time he was President of the newly formed Chinese Republic. The presentation and the acceptance of the Bible is another indication of the great changes that have occurred in China, and is significant of the miraculous opportunity the Church now has in the newest and greatest, in population, republic of the world:

Dr. J. D. Chang, head of the largest system of drug stores in China, with whom I have been well acquainted for many years, came and asked me to purchase for him the finest Bible I could find, and on the cover have embossed in gold the name of Sun Yat Sen. I secured a handsome copy of the American revised edition, and the following day it was sent off to Nanking. Dr. Chang is an old and intimate friend of the President, and for some time was his classmate in school, and he desired to express his friendship by this gift. A few days later he came again to my office with a letter from the provisional President, which he showed me with great pride and pleasure. I do not remember the exact words, but it was to the effect that he earnestly hoped China's future would be guided by the principles found in the book. It is a well known fact that President Sun is a Christian—a member of the Presbyterian Church—in fact, it was while on his way to church in London that the attempt was made on his life a couple of years ago. It is impossible to foretell what the next year is going to see accomplished in China, but I firmly believe, myself, that we are soon going to witness the most remarkable transformation the world has ever known, and that if the Church here and at home does its duty we shall see within the next few years what may justly be called a Christian nation emerge from the funeral pyre of this present stronghold of ignorance and superstition.

### THE CONGO MISSION

The needs of our Congo Mission have been set before the Church by letters from the missionaries on the field and statements from the office of the Executive Committee. How these needs have been met is already well known, but we question whether the real distress that existed in the Congo Mission is fully appreciated. In a letter just received from one of the missionaries at Luebo the condition is set forth in detail. The letter was written under the impression that Dr. Coppedge would not return to the Congo Mission for some months, and that there was no possibility of another physician being sent to the field. The mission, at the time of the writing of the letter, had not learned of the provision made for the Congo Mission at

the Laymen's Convention in Chattanooga. Two of the missionaries were in critical need of a physician at the time this letter was written. Dr. Morrison was not at all well, but, as stated by the correspondent, it was useless to urge him to go home until some of the missionaries returned to carry on the work. The nearest physician to Luebo, during the absence of Dr. Coppedge, was at Lusambo, ten days' march distant, and therefore out of reach of the mission. Notwithstanding these distressing conditions, the missionaries were bravely determined to go on with the work to the best of their ability. The statement of the condition at Luebo will make the Church all the more rejoice in the fact that not only will Dr. Coppedge soon arrive at Luebo, but other missionaries accompanying Mr. Martin, and to follow, will soon be on the field to relieve our greatly overburdened force. In the experience of the Congo Mission it is true, as it is in the life of the individual Christian, that when the hours seem darkest the blessing we long for is often near at hand.

### REJOICING AT LUEBO

In a letter bearing date of April 16th, Rev. L. A. DeYampert, writing from Luebo, says: "We are overjoyed at the forthcoming missionaries. Just think of twenty-nine volunteers at the Chattanooga Convention, of which we have just received reports. It makes us ashamed of our small faith in asking for six missionaries! We must now have a season of rejoicing and prayer for a whole week. Truly the Lord has been good to us even above what we asked. We are a happy, busy lot just now getting ready for our missionaries, who may be here in a few days.

The good news comes from Ibanche that they are to organize a church there at once. Dr. Morrison and Mr. Bedinger have gone to Ibanche to assist in the organization. Mr. and Mrs. Edmiston are doing well at Ibanche, and hope to have a small share of the new workers.

We have just revised and printed the fourth edition of our Baluba hymn book. You will note that to the hymns already sung many additions have been made. Dr. Morrison edited the songs and conducted the printing, the members of the mission uniting in the selection of the hymns.

## CHURCH FEDERATION IN JAPAN

In another editorial paragraph mention has been made of the disposition to church federation, if not church union, in China. There is probably a greater exhibition of a disposition to unity in Japan than in any other country. Among the indications of this unity it may be mentioned that an interdenominational committee has for several years been investigating conditions in all parts of the country with the view to the advancement of the work of evangelization. In a report of the work of this committee it is said: "The absorbing idea is not the aggrandizement of any one mission, but a burning desire that Japan may hear the gospel." Another line of co-operation is that of providing Christian literature with which to combat the great amount of infidel literature which is assiduously and largely circulated throughout the empire. The missions in Japan have contributed a fund of \$2,000 which is to be used in the employment of one foreigner who will give his whole time to writing, translating and editing books that bear on the subject of Christianity. It is further provided that a Japanese shall be chosen by the federated churches in Japan who will be a co-laborer of the foreigner, his support to be provided by the native Christians. Other indications of common interest are found in the plans already under way to build a school for foreign children in Tokyo, and a union effort looking toward plans for a Christian university in Tokyo. A common hymn book is now in use in all the Protestant churches in Japan, a common Sunday School literature, and, perhaps most significant of all, the advice given to church members when moving to a new place, to put their membership in whatever Christian church is in that community.

There is unquestionable need of united effort in Japan. There are more non-Christians in the empire today than there were fifty years ago. In that period the population has increased from thirty million to fifty million. The statement is made that while the Christians in Tokyo number about one in 200 of the population, in the country as a whole there is only one in 600. As much as has been

said of the advancement of Japan in all lines, including the growth of Christianity, the most casual traveler who visits other sections of the country than the great cities cannot fail to see that there is an enormous population which missionaries have not even been able to touch, and will fully realize that "the magnitude of the task before them is a challenge to the faith and courage of missionaries of all denominations."

## WOMEN VOTERS IN CHINA

The leaders of the suffragette movement in western countries will no doubt take great pleasure in the fact that the Parliament of the Republic of China is reported as having adopted equal suffrage for women. The hitherto conservative nation of the world has taken the most progressive step in the matter of woman suffrage, and has anticipated the movement which seems to be making slow progress in other nations. In this connection it should be noted that the right of suffrage in China is not unlimited. One of the conditions of voting is that the voter must be able to read and write, and must be the owner of property. With these conditions met no distinction of sex is considered. A still more remarkable fact is that a Chinese woman has been sent to the National Parliament in Peking. China has the distinction of having the first feminine legislator in any "law-making body of equivalent distinction in the world." While this remarkable stand taken by China in putting women to the front indicates progress that seems like a dream, there is also a testimony of the suppression of womanhood in past years. The women of Nanking have expressed great dissatisfaction over the educational qualifications required of the voters because so few of them can read and write. Possibly the Chinese legislators had not forgotten this fact when they extended the right of suffrage and office-holding to women, but the day is not far distant when the women of the Republic of China will be among the educated classes.

## THE MISSIONARY FOR JULY 1877

We were surprised to find in examining our files of *The Missionary* in the office of the Executive Committee of Foreign Mis-

sions, that a few volumes were missing. A notice was published and a number of friends graciously responded with all the back numbers necessary to complete the files with the exception of one issue. We are lacking the issue for July, 1877. Any of our friends who can supply us with this number will enable us to complete a historic record of our foreign mission work which is found in no other publication outside the issues of *The Missionary*. It will, therefore, be seen that any friend who can supply us with the above copy will confer a great favor.

#### BRITISH FOREIGN BIBLE SOCIETY

An interesting item in the report of the British Foreign Bible Society is that there was distributed in China during the year 1911 1,673,074 copies of the Scriptures, a gain of 156,725 over the copies distributed in 1910. The colporteurs of this society placed in the hands of the people 1,473,264 copies of the Scriptures. The sowing of the seed in years past has already yielded a great harvest. A greater harvest may be expected under the new conditions in China.

#### PRESBYTERIAN CHURCH, U. S. A., FOREIGN MISSIONS

The last report of the Board of Foreign Missions of the Presbyterian Church, U. S. A., shows that this Church has 1,084 missionaries in the foreign field, and 2,334 native workers. These missionaries and native workers are distributed among fourteen different countries and races of people. Ninety-seven new missionaries were sent out in the year 1911-12. The total receipts from regular sources during the year amounted to \$1,952,034, and some

special gifts increased this amount to over \$2,000,000. The detailed report shows that the foreign work of the year has made great progress along all lines.

#### FOREIGN MISSION STATISTICS

In response to a number of requests for foreign mission statistics we print the following, as compiled by Dr. Leonard, and published in the *Missionary Review of the World*: The total contributions from America to foreign missions during 1911 amounted to \$12,290,005. In all non-Christian lands there are 6,791 ordained missionaries, 3,654 unordained missionaries, 6,675 wives and 5,068 unmarried women. The total number of missionaries of all classes is 22,058. There are 6,008 ordained native helpers and 88,542 unordained native helpers. The total army of workers on the foreign field is 110,309. At the 49,579 stations there are 2,304,318 communicants and nearly 5,000,000 adherents. In 31,206 schools there is a total of 1,477,049 pupils. Of the total missionaries on the foreign field 7,593 are from America.

#### A CORRECTION

In an item in a recent issue of THE MISSIONARY SURVEY regarding the "Hat Circle," it was stated that the idea originated in the Missionary Society of the Grand Avenue Presbyterian Church, St. Louis, Mo. We are glad, in response to a letter from Mrs. Thomas Buckland, Secretary of the Movement, to correct the item by stating that the origin of the movement should have been credited to the society of the Central Presbyterian Church, St. Louis.



## FOREIGN MISSIONS AT THE GENERAL ASSEMBLY

### REPORT OF THE STANDING COMMITTEE.

The following is the adopted report of the Standing Committee on Foreign Missions:

The report of the Standing Committee on Foreign Missions showed that the total number of additions by baptism last year, including the reports from missions, is 3,489, or about 39 for each ordained missionary. Continuing the report, Rev. Harry C. Kirk, Chairman, the following tabulation of statistics and recommendations were presented and adopted:

The following brief tabulation is presented for handy reference to show in condensed form what is being done in our foreign work, as well as the figures at hand can reveal, and what is the cost in men and money and what the results. We bear in mind the varied forms of work besides preaching the Gospel; and the varied equipment such as hospitals, schools and theological seminaries in which our men and money are employed, and we are aware that no such table can tell all the facts wrought into them, much less all the blessed truth of which they are but poor exponents. (These figures are in many cases below the actual facts, as reports from several stations were not received and could not be included).

	Communicants	Added on Confessions	Paid Workers	Ratio of Converts to Workers	Per cent. increase Communicants	Per Capita Cost of Converts	Average Attendance
Africa ----	8,386	615	377	1.6	8.	\$ 56	150060
W. Brazil --	1,459	180	17	10.6	14.00	91	961
N. B. azil..	2,305	160	20	8.	7.4	159	2430
Mid-China --	856	89	104	.84	11.6	933	415
N. Kiangsu --	1,065	105	159	.65	10.8	827	*
Cuba -----	506	53	22	2.4	11.7	428	2140
Japan -----	2,145	259	63	4.1	13.7	171	*
Korea -----	7,155	1,900	185	10.2	36.	54	14232
Mexico -----	927	78	48	1.6	9.	361	735
Totals	24,802	3,438	995	3.4	.16	\$133	35613

During the past year twenty-four workers have been sent out, fifteen women and nine men. . . . The total number of missionaries now on the field and on furlough is 317.

### RECOMMENDATIONS.

1. That this Assembly recognizes the Special Donation Fund as a specific trust, all of which sums shall be so secured as to conserve the said amounts so long as the committee is obligated by annuities thereon, and such steps as may be necessary to attain this end for the \$74,743 now in hand and to pro-

vide a policy for future action to be devised by the Executive Committee and reported to the next Assembly.

2. That the Assembly direct the Foreign Mission Committee to have prepared . . . a detailed statement showing the material equipment of each mission station, including all real estate holdings, buildings, furnishings and other equipment. . . .

3. That the Assembly direct the Foreign Mission Committee to include in its annual report a statement from each mission treasurer, showing in condensed form: (1) Total receipts of the mission and from what sources. (2) Total expenditures of the mission made under appropriations, classes A, B and C of the Executive Committee Manual.

4. The Foreign Mission Committee published in the *Missionary* the list of individual supporters of missionaries, but having failed to publish the special and individual gifts or shares in the *Missionary* or *MISSIONARY SURVEY* during the past year as directed by the last Assembly, we recommend that the Foreign Mission Committee be directed to publish this in the *MISSIONARY SURVEY* as soon as possible and not less frequently than once yearly hereafter.

5. That this Assembly remind the original forward movement churches that the present every member canvass plan in no way necessitates nor contemplates their withdrawal from the forward movement for foreign missions, but advance to the embrace of all other causes in the same scheme of beneficence.

6. That the change authorized by the Assembly of 1910 in the *Missionary Manual* granting an allowance of \$200 to the children of missionaries at boarding school in this country be extended to include those also at school in foreign countries.

7. That all reinforcements possible be sent to the field, but that the Executive Committee be instructed to make a careful investigation of the actual cost of supporting a missionary in the field, including all necessary incidental expenses, and that this amount, when ascertained, be made the basis on which new missionaries are sent out, and that the Committee be instructed to send out new missionaries only when the amount has been secured on reliable pledges over and above all previous contributions.

8. That the Foreign Mission Committee be instructed to report each year to the Assembly its judgment of the relative needs and the proportionate reinforcements required by the various fields committed to our charge.

9. That the Foreign Mission Committee be instructed to fund the present debt of approximately \$100,000, if the way be clear.

10. The need of a practicing physician upon the Executive Committee being an apparent desideratum, Dr. M. G. Buckner, Nashville, Tenn., be appointed on said committee.

## WOMAN'S WORK

The report of the Standing Committee on Church Societies, Rev. J. M. Grier, Chairman, submitted to the General Assembly, contained the following interesting statistics relating to Women's and Young People's Societies:

Eighty-three Presbyteries on Church Societies report 2,528 women's societies, with membership of 60,474, which contributed to:

Foreign Missions .....	\$104,204
Home Missions .....	52,161
Local Causes .....	165,185
Other Causes .....	62,176
Grand Total .....	\$383,726

These report 1,157 young people's societies, with membership of 26,806 contributing to:

Foreign Missions .....	\$11,495
Home Missions .....	6,632
Local Causes .....	12,467
Other Causes .....	6,274
Grand Total .....	\$36,828

The reports on men's and boys' societies are of very fragmentary nature, but show 259 societies, with membership of 7,099 and total contribution of \$14,436.

On women's societies compared with the report of last year, we have the privilege to report an increase in number of societies 263, in membership 6,113, in total contributions of \$48,281.

The four executive committees be directed to select a woman possessing suitable gifts, who, under their direction, shall give her whole time to the work of organizing our women into synodical and presbyterial unions and local societies under control of Synods, Presbyteries and sessions, respectively; co-ordinating women's and young people's societies as now organized; stimulating interest by gathering and disseminating needed information in order that this mighty auxiliary in our Church's life and growth may become even more fruitful of good than in the past.

## MESSAGES FROM CHINA, MEXICO AND KOREA

The summary of addresses made by missionaries at popular meeting in behalf of Foreign Missions is printed by courtesy of the *Christian Observer*:

CHINA: REV. W. H. HUDSON.

There are in the world, in round numbers, about 500,000,000 black people, 500,000,000 white people, and 500,000,000 yellow people. The white people are superior mentally, spiritually and commercially. Yet the white people are in danger from both black and yellow. On the one side the black may contaminate. On the other, the yellow may overwhelm. The white people must use energetic efforts to save both black and white. The greatest force that has come upon China is the impact of Protestantism. The editor of the leading paper in China is a missionary of our Church—Dr. Woodbridge. Two professors in the Theological Seminary are members of our Church. Two of our missionaries are serving on an evangelistic campaign in China. Christianity has done more to give to the Chinese high ideals in government, etc., than anything else. Dr. Sun Yat Sen, a Christian, & is chosen first president of the Chinese Republic. It has not been commerce nor anything but Christianity that has put China to the front. The hope of China is that the Church of Christ will send

spiritual teachers to lead China into spiritual strength and growth.

MEXICO.

Mr. J. O. Shelby, missionary to Mexico, said the revolution in Mexico had not greatly interfered with the work of the missionaries, but it will likely cause an increase in the cost of living. The new president, Madero, had promised liberty of the press and thought, etc., and now he finds the people are not ready for it. The counter revolution is brought about by leaders who think they are not sufficiently rewarded by Madero. Mexico needs the Protestant missionary. We are asking for seven more missionaries, one of whom should be a preacher.

R. C. Morrow, president of the Graybill Memorial Industrial School at Montmorelos, told of the splendid work being done by this institution. It reaches a class of boys in wealthier families that could not be otherwise reached. The school brings the gospel to every boy who attends it. Recently seven pupils came out boldly and accepted Christ. The school educates head, hand and heart. For almost four centuries Catholicism has held sway over Mexico, but it has not enlightened and uplifted the people. Once we break the power of ignorance, we break the power of the Roman Catholic Church. We need a dormitory, we need also two men.

## KOREA.

Rev. Eugene Bell, of Kwangju, Korea, read extracts from letters received within the past week concerning the persecution of native Christians in Korea, where it is alleged that many have been cast into prison charged with complicity in a conspiracy to assassinate the Governor-General. Mr. Bell said: "If I were to choose a text, it would be 'God hath chosen the weak things of this world to confound the mighty.'" Korea has an ancient civilization and a people of refinement and native culture. There is perfect comity between all the denominations in Korea. The rapid growth of the work has been one of the most serious problems. We must educate and train the native workers

to do missionary work. Everybody in the Church has some work to do.

Rev. P. B. Hill, who expects soon to go as a missionary to Korea, said that he had thought often of the foreign field, but he made the final decision at the Laymen's Missionary Convention at Chattanooga. The reasons that led him to decide to go to Korea were: (1) The need—the moral need, the need from the humane standpoint, and the spiritual need; (2) the opportunity; (3) the call of the Lord Jesus Christ.

Dr. Kirk closed the missionary meeting by a few words emphasizing the duty of the churches to give moral and monetary support. "The question now is not, What do you think of it? but What are you going to do about it?" He made a strong plea for the establishment of Bible study classes.

## A LETTER FROM NANKING

REV. P. F. PRICE,

Nanking, China

[On the return of Rev. P. Frank Price to China and the cessation of hostilities at Nanking, he took up his work as one of the faculty in the Presbyterian Union Theological School, and also one of the instructors in the Union Bible School. We take the liberty of quoting the following extracts from a letter recently received from Dr. Price.]

**A** NEW dialect and new courses of study in Theology and Homiletics, along with other duties, have been so engrossing that I have found little time for letter writing.

The changes in China are almost bewildering in their rapidity and their far-reaching influence. The gradual, and in some places, total, discarding of the queue is an outward evidence of an inward and most radical change of attitude.

Think of this great nation turning right about face within the span of one year! Think of religious liberty being granted by constitution to four hundred millions of people! Think of the widespread destruction of idols in many places and the disparaging and discrediting by the people

at large of the Buddhist and Taoist churches! Think of fortune-telling and geomancy out at its very roots by the change of calendar!

Think of Confucianism losing its hold, Christian men in power, and the Christian Church credited in many quarters with being the agent in bringing about these great changes! The situation is full of both opportunity and peril. The seven devils are being driven out. Shall the truth enter in and take possession or shall China drift into rank materialism and infidelity?

At the Seminary and Bible Training School we have sixty-four students, a good proportion of them choice young men from the colleges. This is the largest membership ever gathered in any seminary in this part of China. Pray for us, too, in guiding them and training them, for their influence will be great in the coming church.

April, 1912.





## A SUGGESTION FOR CHILDREN'S DAY

**M**R. A. B. ROGAN, Superintendent of the Presbyterian Sunday School at Rogersville, Tenn., sent a letter to one hundred and twenty-five people in the church who were expected to attend the Sunday School Foreign Mission Day exercises. An envelope was enclosed with the letter. No wonder there was a fine day and a good offering. The letter, which is printed as a suggestion to other churches in the observance of special days in the Sunday-school, is as follows:

DEAR FRIEND:

Put it in now. You might forget it later. It is too important to neglect. Like Stone-wall Jackson, seal it with a silent prayer.

Is it needed? Ask Korea, emerging from darkness and literally begging for the light. China, who has awakened from her sleep of centuries and is hungry for the Bible, or Africa, where they walk 600 miles to plead for a messenger to tell them "the way."

How much would you take for your Bible? Paul declared on Mars Hill, the Lord "Hath made of one blood all nations of men."

The good Samaritan acted "neighbor" where he found need and suffering.

We cordially invite you to our missionary exercises Sunday, May 26th, at 11 A. M.

The music will be a treat. This will be our biggest and best effort. You can't afford to miss it or pass it.

Yours sincerely,

A. B. ROGAN, Superintendent.

Rogersville, Tenn., May 24, 1912.

## WORLD FIELD ITEMS

The statement is made that of every six children born into the world one looks into the face of a mother in India.

Beirut, Syria, has a population of 125,000. The thirty-eight Christian churches and one large Protestant college tell the story of the progress of Christianity in this important center in the Near East.

The China Inland Mission, according to the last report, has 968 missionary workers and 2,638 Chinese preachers and evangelists distributed through the Republic of China. The income of the mission, \$375,000, is a slight increase over the receipts of last year.

Our friends in Canada are laying great emphasis upon the increase in the gifts per member to foreign missions, with gratifying success. The British Wesleyan Methodists gave during 1911 \$1.59 per member, and the Canadian Methodists \$1.87 per member to foreign missions.

I desired also to tell you that from the day of my birth unto this day I have seen no other thing that is able to save people except the Word of God alone, which is able to save all people of this world. Even though some refuse their refusal is only of themselves and not of God.—*A native Christian in Africa.*

A further indication of the fact that Japan is far from being a "Christian nation," is seen in the statement found in a Japanese newspaper, in which it is said the government is reported to have decided to make repairs to the Nikko shrine by the time of the opening of the grand Japanese Exhibition in 1917. 320,000 yen (\$160,000) has been appropriated for the purpose, half of which is to be expended at once.

A Japanese Christian tells how he was won to Jesus: "A missionary lady got twenty-five Japanese boys into a class to tell us of Jesus. We had great curiosity to see this foreign lady, and not caring about Jesus, we did care to see how everything looked—her dress, her books, her furniture, her pictures. But every time she would have us read the Bible. We had the Gospel of Luke. We read till we came to the crucifixion. She could not speak Japanese; she had an English Bible, we had a Bible in Japanese language. When we read the story of the Cross, she got down on her knees and prayed for us. We could not understand what she prayed, but we watched her close. Soon she began to cry. Then she fell on her face, weeping bitterly. Then twenty-five Japanese boys cry, too. Then inside of three weeks all us twenty-five boys gave our hearts to Jesus."—*Exchange.*

## MEETING OF NATIONAL ASSEMBLY OF CHINA

An Impressive and Historical Meeting at Nanking

REV. J. L. STUART, JR.

**D**URING the past few days two events of immense significance have taken place in Nanking. Last Friday afternoon the new Premier, Tang Shao-yi, made his first formal appearance before the National Assembly, and yesterday the first president of the Republic, Dr. Sun Yat-sen, in the presence of the same body, retired from office. In each instance the ceremony was extremely simple, but characterized by dignity and sincerity. On each occasion the Speaker of the Assembly arose as the President and Premier entered, shook hands with each and showed him to his designated seat. Then after the Cabinet Ministers had taken their places on each side of the Speaker's desk, facing the Assembly, the Speaker in a few simple words stated the purpose of the meeting. In the former one the Premier then arose, acknowledged the greeting he received, advanced to the desk below the Speaker's, and after a few words expressive of his unfitness for his great task, plunged into his program. He commented upon the prime importance of improving the national finances, maintaining foreign relations of mutual trust and friendship, and then went to his budget.

This was followed by his proposed list of cabinet ministers, ten in all. He briefly justified the choice in each case. After finishing the Assembly debated whether to approve or not, and finally voted to hold executive session, upon which the presidential party and the visitors in the galleries were asked to retire, and were kept waiting nearly two hours. During this time the forty odd rather young men who composed this body invited the President and Premier to come in and submit to questioning regarding various members of the cabinet. Finally, all were approved but one—communications—and Mr. Tang must content himself for the present for acting in this capacity along with his other duties. On the second occasion the only special fea-

ture was a Chinese military band which played German music at the opening and close. Dr. Sun made an admirable address in his usual simple, direct manner. The clerk of the Assembly then read a reply written on handsome yellow silk, which was afterwards presented to Dr. Sun. The seals of office bound in red silk were transferred to the Speaker's desk. The Premier and Dr. Sun, followed by the cabinet and aides retired from the room, the band played, and one of the greatest events in history was accomplished. Meanwhile the citizens of Nanking went about their ordinary affairs unaware of what was passing. Only a very few Chinese visitors were present, there was no demonstration on the streets. On each occasion there were five foreigners, consuls, newspaper men, and one missionary.

When one calmly thinks of what had happened the meaning of it all comes with thrilling force. It was all done so quietly and naturally that it is quite difficult to realize how inconceivable it would have seemed a few months ago.

The first impression is of their simplicity and earnest purpose. To appreciate this one must recall the elaborate, richly embroidered robes, and no less elaborate forms, which went inevitably with the old officials. Yet, here were the highest dignitaries of the new Republic, not merely free from all this empty etiquette, but from self-consciousness as well, in their absorbing interest in the constructive work before them. The chief figures and most of the Assemblymen were dressed in western style. While entirely courteous yet their manner was always direct and to the point.

A second impression was of the reality of republican standards. Imagine the Premier of China explaining why he nominated certain men to office. Imagine again a group of popular representatives asking him and the president with all their cabinet to withdraw while they de-



bated whether to grant approval or not—and then, in at least one case to refuse it! Those who are pessimistic about the new order ought to see how seriously and with what intensity of conviction these men take their democratic principles. No one can doubt that they mean it all, and are actually applying it to the best of their ability. And this argues well for the future.

A third impression is of the splendid idealism of the little group who have been the real soul of the revolution. This grows on one the more he sees of their inner life. It was never more apparent than when Dr. Sun was delivering his resignation speech. Very quietly he told of the struggle for liberty, and of the actual realization of the dream which for twenty years has been his life passion. During the early stages of danger and uncertainty it seemed necessary for him to act as president, but now that the goal had been reached, he wished to retire to private life. His parting advice was that above all else peace and harmony should be secured. China had always been peace-loving. China's attitude to war and peace—that of one-fourth of the world's population—was of tremendous consequence to the world. It was necessary to educate the four hundred millions to appreciate the rights and duties of republican citizenship, not only for our national good, but in order that China might serve the international cause of peace and good-will. Although he was leaving public life he would not cease as a private citizen to work for these principles. The speech was warmly applauded. The men who listened were those who had been standing by him through years of exile and hardship. He was their Chief more in their devotion to him than in anything his position demanded, their ideal, the masterful leader of the movement. Yet, they understood him too well to waste empty words in trying to keep him from his purpose. So they allowed him to retire voluntarily from an office he might have had without the asking, which was, in fact, almost forced upon him, when he eloquently pleaded for the man who succeeds him. The self-effacement and simple greatness

of the man is wonderful. And as the reply from the Assembly stated, his example will have an influence upon the whole movement making for unselfish service for the country.

There is a fourth impression very gratifying to an American and a missionary. That is the evident influence of our own land chiefly, and in a less degree other western nations, and of the missionary enterprise, in bringing about the conditions which made possible the results so dramatically indicated by these two incidents. Of the Assemblymen 90 per cent. are western educated, so is the new Premier, the retiring President, and fifteen out of eighteen of his cabinet officers and assistants, and 75 per cent. of the secretaries in the various departments. And apart from the fact that mission schools trained a very large proportion of these men, a good number are professing Christians, including Dr. Sun himself, his son, (also an American college student) and his private secretary, nearly 25 per cent. of the Assembly, and at least one of the cabinet. The Speaker and Vice-Speaker of the Assembly are Christians. The latter of these was a Y. M. C. A. student secretary, who engaged in this temporarily from a sense of duty, and will return soon to his original work. He and the minister of Foreign affairs (now to be Minister of Justice) are sons of pastors. These facts speak for themselves but gain in force when it is remembered that they came to the front in time of danger and transition, many of them leaving places of large financial advantage to serve with scarcely their expenses paid in the Provisional Government.

On the evening after Dr. Sun had retired from the presidency, he and Premier Tang, with a number of the cabinet and assemblymen, were entertained by the local Y. M. C. A. at the headquarters. The Y. M. C. A., is projecting quite an elaborate series of scientific and other educative lectures throughout China, under the general direction of Prof. Robertson. On this occasion he was present and gave a few very striking illustrations of electrical phenomena, the gyroscope car on a suspended wire, wireless effects, etc., in-

cluding a photograph by X-Rays of Mr. Tang's hand. Mr. C. W. Wang, the Vice-Speaker of the Assembly presided, and explained the aims of the Y. M. C. A. Then a feast was served Chinese style. The fact that these busy men were willing to take

time on this day in the midst of continuous duties is evidence of their hearty sympathy with missionary work and Christian education. Then we had a flashlight photograph—an inevitable feature apparently in China now, as elsewhere.

## THE STORY OF MRS. NYIU

MISS MARY S. MATHEWS

**I**N February of 1911 our girls' school left forever the old compound at the Heavenly Water Bridge and went to its new home on the other side of the city. While we rejoiced at its prospect of new usefulness there was in our hearts some of the inevitable sadness of separation.



MRS. NYIU, WHO DIED FEBRUARY 5, 1912,  
HANGCHOW, CHINA.

But the sadness of that time was brightened by one very auspicious event. It was during this month that Mr. Sang's eldest daughter was married to the man of her choice, Mr. Nyiu, a graduate of

the Union College and a member of the faculty of a government school in the neighboring city of Nyienchow.

It was a true love match. The young people broke through old Chinese customs and boldly chose each other without the intervention of a middleman. We older missionaries were perhaps a little shocked by the innovation, but in the light of subsequent events it seemed the noble and womanly thing for her to have done and Mr. Nyiu through his impetuous wooing carefully guarded her good name.

She had been trained in the girls' school and was head mistress at the time of her marriage. Her fine carriage and splendid vitality invariably attracted attention and we were proud to point her out as an example of what mission schools could produce.

On the occasion of her marriage the little church was decorated with crimson hangings and the walls blossomed with gorgeous Chinese texts. Among them were, "Let the husband love his wife as Christ did the Church", and opposite it the companion text, "And let the wife reverence her husband." And over the pulpit was, "Enter into His gates with praise." This form of decoration would not have occurred to us, but the young friends of the bride certainly made it very effective. The day was bright and sunny and the manse, the school grounds, and even the foreign compounds overflowed with happy guests.

In a few weeks the bride went with her husband to Nyienchow. The gentry there had heard of her reputation as a teacher and promptly organized a girls' school and asked her to take charge of it. This school finally numbered seventy-five pupils and Mrs. Nyiu was allowed only one assistant.

She gave herself earnestly to this work endeavoring to grade the pupils and enforce proper discipline. She also assisted in the teaching in a school for girls just opened in Nyienchow by the China Inland Mission.

During the previous year, Mr. Nyiu had felt the deadening effect of his heathen surroundings and had not been especially zealous. But when the young couple returned to their home they had given themselves wholly to God and had resolved that everything should count for Him. They attended the little church regularly, Mrs. Nyiu acting as organist. The poorest country Christians were welcomed to their home. Pupils from both schools came for social pleasures and heard of Christ.

At the formal opening of the girls' school, when the officials and gentry were present, the usual attempt was made to have Mrs. Nyiu with the other teachers and pupils reverence Confucius. But on this and all other occasions she firmly and tactfully refused to be drawn into anything that would seem like denying her Master. The school grew and prospered wonderfully. God seemed to be using these two young servants of His to turn the tide of public opinion in the old and aristocratic city of Nyienchow in favor of Christianity. Mrs. Nyiu was asked to take charge of, and enlarge this school in the autumn, but she had doubtless been working beyond her strength. It was her nature to throw herself into work with an exuberance of energy. On her return to Hangchow in July we were shocked at her fragile appearance, but hoped that she might be restored by the summer rest. In the autumn being no better she went to Kashing. Under Dr. and Mrs. Venable's care she improved.

In November she returned to Nyienchow on a brief visit. In returning to Hangchow she entered the city on the day it was taken by the revolutionists. Instead of being frightened as most women would have been she only seemed to feel a sort of joyful exultation and her sedan chair was allowed to pass unchallenged through the gates.

It was now only too plain that she was a victim of tuberculosis, but in the sanatorium recently opened in Shanghai by the

American Episcopal Mission it was hoped she might be restored to health. Alas, she never rallied. At the beginning of February her father and husband went to Shanghai to bring her home to die. With the kind assistance of an English friend who was staying there, they were able to bring her back to her home. On the morning of February the fifth she passed peacefully away.

With the Chinese the moment of separation comes when the body of the loved one is placed in the coffin and the coffin is sealed. At this time it is our custom to hold a service. Mr. Sang, the father, held this service. Many heathen neighbors lead by curiosity to see how the Christians conducted such a service had come in. Mr. Sang turned to them and said, "I am glad you, our neighbors, have come to see how we Christians look on death."

"Because Christ has died for us and we have believed in Him we are not afraid to die." "My daughter here since she had believed in Christ long ago died in perfect peace, and we shall see her again and we shall all live again in the presence of God." Then he turned to them and made one of the most stirring appeals I have ever heard to accept Christ now. At the close his voice broke as he asked, "Is it because my own life is so imperfect that you are so slow to believe?" At least one of those women present is now asking for baptism.

On the following day almost a year from the time of her marriage the church was decorated for Mrs. Nyiu. But this time there was no touch of crimson, the symbol of joyous love, but only the blue and white of Chinese mourning. The wreaths and banners sent by sorrowing friends were carried in procession before the coffin to the cemetery outside the city by the older school boys. One of the banners laid on the grave represented a crown with the word "Conqueror" beneath.

And so we laid her to rest in the little cemetery among the hills, not far from where Miss Kirkland sleeps, and our hearts were filled with a hope so vital, so joyous that it conquered all the horror of death.



## A LIFE NOT WASTED

MRS. EUGENIE C. HADEN

**I**N the heart of Africa there is many a spot hallowed by lives laid down in the service of God for men. I know of such a spot—the grave of one who waits the resurrection morning; a young wife who first buried her husband, then her baby, and after a short time of devoted service was herself laid to rest. “The smiling one” she was called by those who know her at home; “Our Mother” wailed the native Christians of her station, when they heard of her death. Some wise (?) people shook their heads and talked of waste. Waste did they say? A few weeks ago one of the ehurenes in the Venerable Cathedral city of Strasburg was thronged to its utmost capacity. From all over the province of Alsace people had come to attend the service of that Sunday morning in that partieuair church. And why? The pastor was bidding farewell to his congregation before sailing for his new field of labor in the Congo. In a

simple, straightforward manner he told that throng what had caused him to turn to the missionary field, namely the enthusiasm and gentle pleading, during a short furlough of that frail young wife, sleeping in the lonely grave in Africa. Waste! Waste! Here was a young man in the full glory and beauty of his manhood, a musician of note, who interpreted Bach as few can do it. In Berlin, Frankfort, Strasburg, and other cities where he gave concerts people flocked to hear him. After he had finished his theological studies he became lecturer at the Strasburg University, preached and wrote theological books which stirred thoughtful minds all over Germany. He took up medical studies, and now goes to Africa as a self-supporting missionary, accompanied by his wife, who is a daughter of a University Professor, and one with him in his aim in life.

## MISS ELLA R. HOUSTON

**A** CABLEGRAM from Japan was received on May 7th conveying the sad news of the death of Miss Ella R. Houston of our Nagoya, Japan, Mission Station. Miss Houston has been for a number of years in principal charge of the Nagoya Girls' School. The only information conveyed in the cablegram regarding Miss Houston's illness is that she died under a surgical operation. Miss Houston underwent a serious operation in the Nagoya Hospital just before her coming home on furlough several years ago which it was thought would give permanent relief. Miss Sala Evans, now at home on furlough, in a letter expressing her grief at Miss Houston's death, says: “She was very brave, wishing always to occasion as little commotion and inconvenience or anxiety for

others as possible, hence usually spoke lightly of her sufferings, and liked to slip away and have them attended to quietly.” At the meeting of the Executive Committee on May 14th the following resolution was adopted:

“*Resolved*, That the Executive Committee has heard with profound sorrow of the death of Miss Ella Houston, teacher in the Girls' School at Nagoya, Japan. The Committee would record its loving appreciation of her long and faithful service in connection with our missionary work, and its deep sense of the loss which her death means to our cause in Japan.

“*Resolved*, also, that a page in our Minute Book be inscribed to her memory, and that the secretaries express to her family and friends, and to her associates in the Japan Mission our sympathy with them in this great bereavement.”

## THE NEED IN JAPAN

REV. S. DWIGHT WINN

Chunju, Korea

JAPAN is not a Christian nation. If any are laboring under the impression that because of her wonderful advance as a nation that she does not need to have Christianity brought to her, would that they might see Japan as it is to-day!

It was our privilege on our way to Korea to spend a week in Japan to see something of the conditions there, and of our work. It would seem impossible for one to visit the country without being impressed with the fact that Japan is

In Takamatsu there was recently a movement to erect a monument to the soldiers killed in the Russo-Japanese war. This resulted in the monument being erected in the form of a statue of Buddha. It is an immense statue—the figure of Buddha possibly eighteen feet, surmounted on a massive granite base about forty feet high. In the picture you will notice one of the many worshippers who frequent the place. This idol is almost directly in front of the Presbyterian



JAPANESE MONUMENT TO SOLDIERS KILLED IN THE WAR WITH RUSSIA.

at heart a heathen nation, one in which the masses of people are given over to immorality and gross idolatry. To observe the true condition in Japan one cannot judge from visits to Tokyo, Yokohama, Kobe, cities so largely affected by foreigners and foreign customs; but one must go to places apart from these influences. At Takamatsu, we had this opportunity. Are the people still in idolatry? Near Takamatsu in Kotohira, is a Shinto shrine three hundred years old. During the anniversary celebrations continuing for three months, it is estimated that 600,000 people from all parts of Japan will visit this one shrine. While we were there they came in great numbers. Mr. Erickson and Mr. Hassell were meeting the boats as they came in loaded with pilgrims—using this opportunity to distribute Gospel tracts.

church. In Takamatsu, a city of about forty thousand people, is this *one* church—there are sixty Buddhists temples and many shrines.

Do these facts, true of the greater part of the country, not show the need? The situation is indeed a critical one. The aggressive revival of Buddhism, the return to Shinto worship, together with the general tendency to drift with atheism are making the advance of Christianity more and more difficult.

In spite of these difficulties there is a steady growth. No great numbers are being added to the church as in other mission fields; but the rate of increase equals that in our church at home. The question for us is; are we, because of these difficulties going to fail to maintain the work to send reinforcements and furnish proper equipment? Because the cities are walled

and very great, and because the sons of Anak are there, shall we fail to go in and possess the land? What are we doing to meet these needs? In Samuki Province we have two men and their wives. Mr. and Mrs. Erickson and Mr. and Mrs. Hassell, the only missionaries of any church to nearly a million souls, while at Tokushima, Mr. Logan and his wife are alone.

Although the need for native evangelists is increasingly great, the equipment at Kobe Theological Seminary is so inadequate that new students cannot be ad-

mitted. A new dormitory is needed at once. The cost of the building will be one thousand dollars. A Japanese Christian has offered two hundred and fifty dollars of this amount; the missionaries in Kobe, two hundred and fifty dollars more. Our church at home is asked to give the other half. Will some one not do it at once? One impression that burned itself into my heart in Japan, was that our church is neglecting this country. Is it, let us ask again, because of lack of faith in the power of the Gospel to triumph over all obstacles?

## FAMINE EXPERIENCES IN NORTH KIANGSU

REV. J. Y. MCGINNIS

THE famine in China during 1912 has been as severe, if not more so, than the famine of 1907. There has been a general response on the part of the Christians of the world to the appeal for contributions to relieve the starving. It has been stated that the most distressing conditions of the famine will be over by June 1st. Our missionaries, as in former years, have taken a large part in the relief work in the famine region situated in our North Kiangsu Mission.

Those engaged in the relief work have had no easy task, and their experiences are almost as varied as the people they have relieved. Thinking that it will be of interest to the readers of *THE MISSIONARY SURVEY*, I will describe one case.

One day I was walking along the bank of the Grand Canal, I came face to face with a Chinese man. I entered conversation with him, and he told me the following story, which I believe to be true. "My father, mother, brother, wife and children, seven in all, have had only a pint of rice a day for many days and the little supply we have will soon be exhausted. How can I beg? I know how to work and have some strength left. My voice is not tuned to beg money or food of people who have no food themselves, and who would not part with a small pittance of what they have, as they have no real sympathy for me in my suffering, but here is a foreign-

er who looks at me as if he loved me. May be he can give me some work to do."

He asked me if I could give him work which would enable him to earn just enough to buy his rice. He was not an ordinary characterless beggar, but kept his self-respect, and was willing to fight the battle of life if given a chance. It was difficult for him to converse with me, but he could see that I had sympathy for him in his distress. In times past the seven members of the family have been able to live fairly well on the beans and other food stuffs they could cultivate.

I knew no way of finding work for him, so I gave him about four cents and told him I would write my friends about him and all the other famine sufferers. Rather than turn this man away I gave him an opportunity to tow my houseboat along the canal. When we stopped for the night he took the small amount of money I had given him out of his pocket and offered to return it. I did for him all that I could, and he went to his home, not far away, for the night, with the expectation of our finding work for him on the morrow. This little incident is related to show that the money that has been given for famine relief is not expended on worthless beggars and people who can take care of themselves. Multitudes of these sufferers are good people, who will, by the Christian charity exercised by the mis-



sionaries, be won to a favorable consideration and acceptance of the gospel of Christ. The physical hunger which missionaries in Christ's name have been able

to relieve will lead those people to come back to the missionaries for the bread of life that will satisfy the soul hunger they have not found in their heathen gods.

## CHINA FAMINE RELIEF WORK

Experiences in the North Kiangsu Field

REV. O. F. YATES

Hwaiianfu

**W**E received a paper a few days ago which says that March 10th was decided on as famine relief Sunday in America, and on that day thousands of clergymen preached sermons on the subject and collections were taken for the

up the Grand Canal, some of it stops at Tsingkiangpu, and some goes on to Suchien. Distributing stations have been established with these places as headquarters. I am writing from a village about fourteen miles from Tsingkiangpu. North



FAMINE SCENE, NORTH KIANG SU—WAITING FOR FOOD.

benefit of the fund. We read what you are doing on that side and it may be you would like to know something of what is being done with the money over here. You probably know already that the Central China Famine Relief Committee is giving relief in return for work done in digging ditches and drains. This looks toward preventing the recurrence of famine, and also guards against making professional beggars.

Boatload after boatload of grain is sent

Kiangsu has been fortunate in securing the help of a number of missionaries from west China, who were driven out by the revolution. Rev. George Neuman is helping with the work here. We will probably be here two months, when wheat harvest will relieve the situation.

I hope that you have never seen famine and never will. Nothing is more wearing and trying on the missionary. He cannot but be drawn into the work, when men, women and children are starving and

he can do something to save life. He must turn aside from his work of giving the bread of life and give that which nourishes the body only. This work cannot be entrusted entirely to the Chinese. If it were I do not feel that it would be right to ask the church at home to contribute, as so much of the money would be misappropriated. Even when he "spends his heart" to the utmost it is very difficult. A part of your money goes to buy pad-locks and scales. The grain must be weighed when it is put on the boat and when it is taken off. When put in the storeroom the doors must be locked. It is weighed when it is put on the wheelbarrows to be sent to the country, and some of it at least is weighed when it reaches the place of distribution. With all our care there will be a little leakage. A few days ago we sent one hundred and twenty barrows to Tsingkiangpu and only one hundred and nineteen came back. We charged the head barrowman seven strings of cash for the missing bag, and the next day it was found and brought in. Yesterday we sent two hundred barrows for supplies.

It rained in the afternoon and the bean-cake was somewhat wet when it arrived last night. Fortunately it can be distributed before it moulds. One hungry barrowman ate too much of his load and is dead this morning. Yesterday, Mr. Graham at Tsingkiangpu must have been more than busy weighing grain for seven hundred and fifty barrows. On certain days those who hold tickets come and receive the amount of food the tickets call for. On other days we must go and measure ditches. To-day while we were at work I noticed a five-year-old boy with a reed stuck in his cap which indicated that he was for sale. The father was sitting there on the ground and when asked the price he said \$4.00. Bystanders said he could be bought for \$2.00, which is about \$1.00 in gold. He was rather a good looking little fellow, but his mother is dead, and the father has nothing and wants to sell him. We see many sad sights and are hoping for a good wheat harvest to bring relief.

## A RECEPTION TO THE PRESIDENT OF CHINA AND THE CABINET

REV. J. L. STUART, JR.

ON Wednesday afternoon, March 13th, the Nanking Association tendered a reception to the First Provisional President of the Republic, Dr. Sun Yat-sen, and his family, the Cabinet Ministers and their wives, the Governor of the Delegates to Peking, the representatives of President Yuen, Nanking and the President's Secretaries, together with Mr. Y. C. Tsur, Secretary to the Minister of Foreign Affairs. The Nanking Association is composed of the British and Americans resident in the city, and it meets monthly for entertainment and social intercourse. We had it in mind for some time to give this public welcome to the new officials of the new government as soon as the danger of violating neutrality had passed and our governments had recognized the Republic.

The reception was held in the attractive home of Mr. and Mrs. Bullock, members of the University Faculty. The decoration committee had arranged a profusion of potted plants and cut flowers, and had intertwined the flags of our two nations with those of the Republic of China over the doorways and on the walls.

The presidential party arrived promptly at four o'clock in automobiles and carriages. All were dressed in foreign style, most of them in frock coats, just as our American officials and English public men would have been on a similar occasion. According to western standards the guests of honor stand while people are presented to them, and this custom was observed by us. As various ones arrived they were introduced to the President and his son, then as far as possible to the other guests



in the order of precedence. Meanwhile refreshments were served by members of the Association, which were partaken of standing. The housekeepers of the city in their turn did their best to honor the new government in the quality and amount of the dainties served. It was thought to be in better taste and more informal to have no speeches, but instead all were permitted to chat with the distinguished company whom we consider it such a privilege to meet.

Among those present were the President and his son, all the cabinet officers who happened to be in the city, the Governors of Nanking and Shanghai, the four delegates to Peking including Mr. C. T. Wang, so well known to many of us—and the four representatives of Yuen Shih-kai, all of whom had just arrived from the North in time, also Mr. Tsur and Mr. Fei Chi-hao. The British Consul and Mrs. Wilkinson, the American Consul and Mrs. Gracey, the German Vice Consul, the Commissioner of Customs and Madame De Luca, and almost all the missionaries, together with a number of out of town guests. The Japanese Consul was detained by the illness of Mrs. Suzuki.

While the reception was in progress, Mrs. Henke, Mr. Gardner Tewksbury and others, played a piano placed in a room to the rear from which place the softened strains added much to the enjoyment. At times vocal solos were also rendered.

The Nanking Association tendered this reception primarily as an expression of the welcome and hearty good will we feel for the Republican Government. Living in the provisional capital it was fitting for us to act in a sense as representatives of

the nations to which we belong, and we confidently believe that all of our countrymen would have shared in the courtesy if they could have been in the city. But apart from our interest in the new order and our admiration of the splendid record the revolutionary party has made in bringing it about so quickly and with such little bloodshed, perhaps the chief interest centered around the person of President Sun Yat-sen, whom we have all come to esteem as a man of stainless honor, a statesman of rare ability, and a patriot who has served his country with selfless devotion, who has proven his utter freedom from personal ambition by retiring from office, and who will hereafter rank with the heroes of all nations. He and his associates showed their friendly feelings to our nations by attending and mingling with us on such easy terms. We hope the reception is prophetic of the growing spirit of cordial fellowship and friendliness between the Anglo-Saxon and Chinese races.

Regarding Dr. Sun Yat-sen it will be interesting to know that both he and his son are professing Christians and sincere believers. When a young boy in Honolulu the President became convinced of the truth of Christianity and was thereupon shipped back to Canton, China, by his older brother and kept from a career of great business promise. Then in his native village his father ordered him to worship the tablets in the ancestral hall. On refusing to do this he was again disinherited and sent away from home, so that long before his political exile and persecution had begun he had experienced suffering exile for the sake of Christ.

## WANTED—ONE MILLION MEN

J. CAMPBELL WHITE

General Secretary, Laymen's Missionary Movement

**N**OT less than one million men are needed for special volunteer service in the enlistment of the churches of North America in an adequate missionary program. Are you willing to be one of them? Could you not wisely

adopt this as your major Christian activity for the next five years? As members of the Missionary Committees of the 200,000 churches of North America, a million men could be used to advantage. The following special opportunities for effective

work in solving the present missionary problem are recommended for special consideration:

1. The Missionary Committee of your own church.

2. The Denominational Missionary Committee of your district (whether called District, Presbytery, Classis, Association or Diocese).

3. The Laymen's Missionary Movement Committee of your city, or county, or State.

Each of these three kinds of committees should be composed of laymen and ministers, the majority of the committee in each case being laymen. Whether, therefore, you are a layman or a minister, it is proper for you to take the initiative in getting these committees appointed if they are not now in existence. Why wait for some one else to do this? Unsolved problems all over the world await some one's initiative and attack. Every good accomplished anywhere is started by somebody. Here is a chance for you.

The million men who should constitute these missionary committees can lead the church to evangelize America and the world in this generation. Any church can be led out sooner or later into a worthy share in saving the world, if it has an effective missionary committee, the pastor being, in every case, one of the effective members.

The functions of all these committees are not only financial, but also educational, and spiritual. Those committees that work merely at the financial end of the problem are doomed to failure or at best, only partial success. The greatest need for most members of the missionary committees now in existence, is a thorough study of the educational and spiritual features of their work. Literature has been prepared to help you in this study, but, with this as a basis, there is urgent need that you put your own very best thought into the question.

One of the chief burdens of the Laymen's Missionary Movement is the enlistment and training of the million men needed in this fundamental and vital work of the church. By holding great conventions, large numbers of men can be challenged with their missionary responsibility, but the continuous work of the pastors and

local missionary committees is essential to make these impressions deep and permanent.

During the coming year, regular Laymen's Missionary Conventions will be held in at least fifty cities. The dates for most of these have been already arranged. But this is only a fraction of the systematic missionary work that should be carried on during the next year. In each of a thousand other communities there should be a simultaneous campaign of missionary instruction in all the churches, concluding wherever possible, with an organized personal canvass for subscriptions to missions at home and abroad. Such a campaign should include a special series of sermons by the pastor, special addresses in the Sunday-school, selected literature widely distributed, Mission Study Classes if possible, and all pervaded by private and public prayer.

Now is the time to plan for such a period of missionary education. Pastors will be making their plans for next year before the end of the summer. Let the pastors of entire cities or communities decide together before the summer vacation on the most suitable season for a systematic and thorough presentation of the whole missionary problem and program of the church. At least one month will be required if this work is to be done well. An additional two weeks will be needed in which to get the organized personal canvass carried through all the churches of the city or community. Will you not take steps immediately to get such a policy adopted in your community?

Most of this work will naturally be done within the local church. But some united meetings will be of great value. Preliminary union meetings of missionary committee members for counsel and prayer will be found very helpful. One great men's missionary supper, with two of the strongest speakers obtainable, will also contribute much to the success of the undertaking. The Laymen's Movement will gladly co-operate in securing speakers for such meetings, and so far as possible in helping to train committee members for their work.

The Christian men of North America were never before so ripe for every worthy form of Christian activity. During the past five years there has been a total increase of at least twenty-five millions of dollars to home and foreign missionary work. This increase has doubtless been due chiefly to the missionary awakening among men. The next five years should

witness vastly larger results if the church is to meet worthily her present unprecedented opportunity. Let us proceed in an orderly and determined way to carry out the plans of Christ for mankind. Can you be counted upon to take the initiative in your own congregation, denomination and community? "Let us study how to do this thing, not merely how to get it done."

## NORTH SOOCHOW STATION NEWS

**T**HE first quarter of the year 1912 has just closed. At the end of March there was a great riot caused by soldiers at the crowded suburb on the Northwest side of Soochow. The shops

flieted upon a number of men, but most of the guilty ones have been staying unmolested in their camp.

The Northern Presbyterian Mission has a church and a hospital for women and



VIEW IN FRONT OF ELIZABETH BLAKE HOSPITAL—THE MISSION MOTOR BOAT OPPOSITE.

of the people were broken open, and money and goods to the value of a million dollars were stolen. During the next few days many arrests were made and a part of the loot was recovered. About a hundred of the guilty soldiers have been captured with the stolen goods in their possession. Capital punishment has been in-

children on the street where the shops were looted. There are several dwelling houses near the hospital (the Tooker Memorial Hospital). None of the missionaries were molested.

The Blake Hospital is three miles from the scene of the disturbance and we knew nothing of the riot, which took place at



night, till the next morning. There was comparatively little loss of life at the time. Several persons suffering from gunshot wounds have been brought to Blake Hospital since the riot.

Up to the present time the Southern Presbyterian missionaries have been connected with Kiangcheh Presbytery, which took its name from two provinces, Kiangsu and Cheh-Kang. This body met March 29th at the Blake Hospital. The Chinese Christians gave the larger part of the money needed to entertain the Chinese guests, about forty in number.

There are fourteen hundred church members in Kiangcheh Presbytery. By action taken at the last meeting of the Synod this Presbytery was dissolved and its members divided into two groups. One group will join the Hangchow Presbytery; the other will enter the Soochow Presbytery.

The educational work is represented by the following figures: Pupils in six day schools, 92; in Miss Fleming's School for Girls, boarders, 45, day-pupils, 6; in Dr. Wilkinson's Medical Class male students, 17; in school for female trained nurses, 6; in training class of Bible-women, 6; in class of Evangelistic lay helpers, 3. Total 175.

A new impetus has been given to the evangelistic work by the return to China from furlough of Rev. R. A. Haden. He has had a long and varied experience and is preparing a schedule of work that will enable him to cover an extensive field. He is building a new motor boat which will be a great time-saver. Dr. Wilkinson's motor boat is found very helpful. The use of it enables him to do a great amount of work that, without it, would be impossible. Dr. Mooney has successfully passed his examination on the first section of the course of study in Chinese, and is hard at work on the second section.

## NEEDS OF THE BRAZIL MISSIONS

In a report from Brazil missions it is stated, "As to our needs they are neither few nor small." The needs are generally stated under three heads:

First, is the call for prayer—earnest, constant prayer of the friends and supporters in the home field.

Second, a stirring appeal for more workers. Each missionary in the field has work that might well be divided so as to keep two or three men busy, without taking into consideration the large fields which are unoccupied in the cities and surrounding country. A missionary writing from Brazil says, "We are constantly impressed with the fact that even after all

the years of evangelical work in Brazil, we are only just getting into it, on account of insufficient forces throughout these fifty years.

Third, the most urgent need is for an increased amount of real estate, and missionary residences. This property need is well stated in the following paragraph from the report.

"This would mean an economy of thousands of dollars to the church's committee in saving the rentals, and would give to our work more of an appearance of permanence and stability in the eyes of the Brazilian public."

In this view it is well to spread the appeal of the Moslem Conference held in Lucknow this year: "While profoundly conscious of the formidable nature of the task of evangelizing the Moslem world, we are confident that our work, undertaken at the command and with the presence of Christ, can have but one issue. The large

number of converts won from Islam, the churches that have been gathered from its adherents, and the many able preachers of the gospel who were once Moslems, are a pledge that the evangelization of the Mohammedan world is within the power of the Christian Church."—*The Missionary Link*.

## A LETTER FROM MEXICO

MISS E. V. LEE

C. Victoria

THE event of the year in the Mexico mission has been the marriage of Miss McRae and Rev. H. L. Ross. We all rejoice in the happiness of these friends. They will be in Montemorelos after April 1st, in charge of the Graybill Memorial School, while Mr. and Mrs. Morrow are at home on furlough.

Rev. and Mrs. J. O. Shelby and the

holding of services in the hacienda, but gives the use of the schoolhouse, and attends the services himself. The one, however, who has been most instrumental in securing the permission and co-operation of this proprietor is a young Mexican lady who is the teacher of the school established by this same gentleman for the children of his workmen. She is a member of our



STREET SCENE IN A MEXICAN TOWN.

children go home on furlough also at this time. The other members of the mission will remain at their usual stations.

Revolutionary troubles have not affected us in any way as yet. And we sincerely trust they may not. Our work is very encouraging just now.

We have just begun work at a large hacienda near C. Victoria. The owner of this hacienda is an Englishman of Scottish ancestry, and he not only permits the

church, was educated in the Linares boarding school, and was for years in charge of the mission school at her father's ranch. When the mission was compelled to close this school her services were secured for the school at this large hacienda. She teaches the Bible in the school of more than forty children, and her influence made the first visit of the minister a very successful one. More than a hundred persons attended the services, and doubtless

for nearly all, it was the first time they had been present at a Protestant service. Many expressed decided interest and we hope a great blessing awaits the work in this new and promising field.

Everywhere the need is great. One of the girls of our church here was telling me of some Catholic women who were carrying from house to house a small image of Saint Joseph. Where its presence was desired the image was left for a day or two, the payment for the loan being five or ten cents a day. The presence of the saint in the house being supposed to bring great blessings, temporal and spiritual, it is needless to say the faithful welcome the visit of the saint and pay the money very cheerfully. The owners of the sacred image were collecting a goodly sum, which was turned over to the church!

Not far from here lives an old pupil of mine. She was telling me recently of

the superstitious idolatry around her. Some ignorant women found a stone in the road which they declared to be the image of a saint—Saint Paula, they called it. My informant said it was a very ordinary stone, like a large pebble, and that there was no resemblance to a face nor anything else. But that stone, thus named, is enshrined, with candles and flowers around it, and is carried in procession from house to house when there is sickness or affliction. And special prayers are offered to that stone, the so-called saint, as they kneel before it!

If our friends at home could see these things would they not realize what depths of superstition and idolatry exist? And would they not rejoice that we can bring light into these darkened homes and hearts, the living faith on the Son of God instead of an ignorant belief in idols of wood and stone?

## A BOYS' MISSIONARY SOCIETY AT MOKPO, KOREA

MISS JULIA MARTIN

**A**T Mokpo the boys in the John Watkin's Academy have a Missionary Society which holds meetings twice a month and is for the purpose of creating more interest in the unsaved and to endeavor to increase and arouse more enthusiasm and effort to bring souls into the Kingdom through personal service.

The dues per member are five *sen* a month and the total membership now numbers forty. They are divided up into preaching bands. Each Sunday, alternating, twenty of the members will remain and worship at home and the other twenty will go out into the districts near Mokpo, which includes villages on the Islands as well as on the mainland, extending to a distance of from 30 to 40 *li*, reaching over twenty towns and comprising in all a population of over 15,000 people. Some of the boys are able to visit six or more towns on a Sunday, the Society having determined upon the towns to be visited, and where an attempt is to be made to tell the Gospel. In these places as yet there are no churches or strong Christians. These boys are praying, hoping and

working that these towns may soon become Christian centers. The boys are sent out, as in the days of the early church, out, as in the days of the early church, large endeavoring to visit every house, distributing tracts and telling the gospel everywhere and to everybody, to those in the homes, fields, streets, waysides and in places where a crowd is assembled. Verily fulfilling the last great commission of our Saviour in part and as they are able,—Go ye into all the world and preach the gospel to every creature.

Before entering a village they kneel down and pray that the hearts of the people may be prepared to receive the gospel message and be saved and also claiming the village in the name of Jesus. On entering into the towns they often sing songs of praise, thereby attracting an audience, after which they begin urging warning, exhorting and pleading with their hearers to accept and believe the gospel and to cease from worshiping idols and to turn unto the true and living God. They do this by expounding the scriptures according to their ability for each Christian al-



ways carries his Bible the word of the Spirit. They report that everywhere people willingly listen to the gospel and say they wanted to be Christians but also say there is no church in the town. They are immediately informed that they can gather for worship in one of the homes until there are Christians sufficient to start a church.

The boys are sent out in this manner; an older boy is accompanied by a younger one. In this way the women are also able to hear the good news for the younger boy can talk to the women which according to the custom of the country would be impossible for the other one to do.

They report no followers of Buddha in that territory for they claim that the people all know that it is not the true religion, but they do say that they believe in the Christians who come every Sunday to tell them the gospel because from their acts and appearance they know they are sincere, while on the other hand, those interested in introducing the false doc-

trines are not of that sort but on the contrary are doing it for gain.

The boys leave home very early in the morning carrying with them their lunches and often return at sunset in plenty of time to participate in the evening worship at the church.

One of the boys, on returning from a recent trip to the country, said, "My heart is heavy and burdened because so many of my people are still sitting in darkness like night and know it not and I had no desire to come home but wanted to stay longer and teach them more about the Light that lighteth the world."

"And the light shineth in darkness and the darkness comprehended it not."

The Society at its last meeting, because of the new zeal of the members, decided to send out a man regularly to these places who will give his entire time to the work. The boys are all poor and the supporting of a man in this capacity will mean much self-denial and sacrifice on the part of the boys. Their zeal and example is worthy of imitation by other schools.

## THE FOWLS OF THE AIR CHRISTIAN

A Japanese Incident

MISS LOIS RUSSELL MONROE

Kochi, Japan

**I**N Awa Province, Japan, a few years ago, a mother died leaving the husband in very desperate straits, with two little girls. The mother, doubtless, had helped to provide their clothing and food, for often, among the working class in Japan, the mother runs a little shop in the front room of the house while the father goes out to his work. This father felt that he was facing too great odds, so would simply kill the children while they lay asleep on their pallets. He took a knife, or a short sword, and crept to the side of the pallet on which they slept. Here a remarkable thing happened; the older cried out in Japanese: "Father, I am afraid." The man drew back. The child seemed to be sleeping soundly. He became very nervous. He crouched down in the room and waited. Finally he said to himself, "You're a coward. They have

no food. They must be killed. This isn't manly courage," whereupon he again came with drawn knife to the edge of the pallet. The child again cried out "Father I'm afraid." Yet again she seemed still asleep. By this time the man had become very nervous. He sat down beside a small table and upon it lay a book, which, I think had belonged to his dear wife. It was a Japanese New Testament. He opened it and the words caught his eye, "Behold the fowls of the air." In Japanese the words stand out strikingly. "The birds of the sky—look at them." The man was perplexed. He knew this book was called the word of God. "What strange words to be in that book." Perhaps, he was almost unbalanced. It was late at night and he was nervous—agitated. He knew that a man in his village was a Christian. He rushed out into the streets, and to the

house. He called, and the Christian, wondering at so strange a disturbance at that hour of the night invited the excited man into the house and got from him the story of his strange experience. The Christian told his midnight visitor of the wonderful story of God's love, and that "surely we were more than many sparrows." The man listened. "Behold the fowls of the air." Yes, if you ask him he'll feed your

little ones. The man did ask him. Somehow the food was provided. Our Father who knows how the sparrows feed, knows the how of many a blessing that comes to his children. Rev. Chas. A. Legan, who told me the story says they call the man the "Behold the fowls of the air Christian" for he goes up and down that country telling of how God feeds the sparrows, and how He cared for him.

## A KOREAN ILLUSTRATION

J. V. N. TALAMAGE

**A**T Chunju I heard a good story which is a splendid illustration of the Korean method of explaining the principles of Christianity. There was a rich Korean heathen who had a Christian servant. The master seemed to enjoy life with any reverse or misfortune, while the servant was always in trouble. The master refused to listen to Christian doctrines at all, giving as his reason the fact that the Christian had such a hard time in the world, while he, without it, was so much better off. One day he and his servant were out hunting. Two pheasants were shot; one was killed, the other wounded. The servant did not stop to take the dead bird, but ran after the wounded one and brought it back to his master. Here was his opportunity and he did not lose it. Holding up the two birds, he said, "Do you see these birds?" They are just like you and me. I did not have to bother about the first bird, it was dead already and could not get away, but I had to run to get the wounded bird. It is the same way with the devil: he does not have to worry about you—you are dead already,

but I am only wounded and he has to keep busy to try to kill me. That is the reason that I have troubles and you have none." The story goes on to say that the master saw the logic of the illustration and believed from that time.

Although there are often many things happening out here that tend to discourage us in the work, we are as often given cause for thanksgiving through the witness of some faithful Korean Christian. Not long ago a woman who is not yet baptized, brought twenty yen (\$10.00) to church and put it in the collection. This twenty yen meant as much to her as \$100 would to us. It represented many months of saving. Not long after this a baptized woman in the same village died. The above mentioned woman's husband was at the funeral. He was so impressed with the service that he said, although he is still a heathen, he wants to be buried by the Christians when he dies. We pray that this man will soon accept Christ as his Saviour and join his wife in the true worship.

## TUAN-FONG

A Noble Man. The Friend of Missionaries

**T**UAN-FONG was at one time Imperial Chinese Commissioner to the United States, the late Viceroy of of Nanking. Among the saddest occurrences in connection with the recent revolution in China is the brutal murder

of this eminent official by his own Imperial troops. This noble man will always occupy a prominent place in the history of missionary work in China on account of his intervention in behalf of the missionaries at the time of the Boxer uprising in



1900. We believe it due to his memory to give place in the columns of THE MISSIONARY SURVEY to selections from a memorial written by Rev. Henry C. Mabie, D. D., formerly Secretary of the Baptist Board of Foreign Missions. The following extracts from this memorial are taken from an article printed in the *New York Observer*.

Tuan-Fong was a Manchu, but a personage of so noble character that his loss to China at this time is to be deeply deplored. The dispatches state that while acting as a general of the imperial troops it was discovered that they were at the point of revolt against him, presumably because he was not in sympathy with the revolution. He had long been a loyal representative of the governing dynasty in China, but this was but a grievance in the eyes of the revolutionists. The leader, discovering the revolt among his subordinates, sought to pacify them by offering a large reward if they would see him in safety to the adjoining Northwest province, where his home had formerly been. He was escorted part way, but the storm broke, and we are told that both he and his brother, who was in his company, were hacked to pieces. At the critical moment Tuan was commanded to kneel to receive the beheading stroke, but with great dignity he faced the assassins and exclaimed: "You may hack me to pieces, but I will never kneel before rebels." However, he was shortly dispatched, and China was bereft of a rare personage, who, if he had lived, might have been a potent factor of some sort in an adjustment that may yet be reached by the ablest and best minds of the empire, who may construct some higher form of government than has yet existed.

Be it remembered that this noble official at the time of the Boxer Uprising in 1900 intervened in behalf of the missionaries, and, in the face of the Queen Dowager's orders, rode into an inclosure where about seventy missionaries had taken refuge, in Shenshi, and with his retainers dispersed the mob and escorted the missionaries to a place of safety. Later, in 1906, this eminent official, with one other imperial commissioner, came to the United States and to Europe to study western institutions. At a large banquet in the Waldorf-Astoria in New York, they were dined by several hundred representatives of American and Canadian Missionary Societies. The president of the New York Chamber of Com-

merce presided, and in his opening address openly thanked Tuan-Fong in behalf of the world for his humane defense of the helpless missionaries in China. When Tuan came to reply, he remarked that he had done but his simple duty, and under similar circumstances would act in the same way.

About two years subsequent to this event the Morrison Centenary Conference assembled in Shanghai, with about twelve hundred missionaries and delegates present. A great opening meeting was held in the town hall. To this meeting Tuan-Fong, then Viceroy of Nanking, the Metropolis of the three provinces at whose seaport city the Shanghai Conference assembled, sent a representative, Taotai Y. C. Tong, who in faultless English and with rare appreciation of the spirit of missions, expressed a noble welcome to the Conference. The writer was present at that meeting, as he had been previously at the Waldorf-Astoria meeting in New York, and was deeply moved by the spirit and terms of Tong's address, representing his worthy chief.

Ten days later the writer found himself, by the kind favor of our American Minister in Nanking, a guest for an hour at the Yamen or official palace of Tuan-Fong, in the provincial capital. Tuan at once recognized me when I was presented as having been one of the secretaries of our mission, who had received him in Boston at the time of his American visit. He was hearty in appreciation of the return call, and extended various courtesies.

It is also worthy of note that Tuan's wife and two daughters have been for some years foremost promoters of the reform against foot binding of Chinese women, and that Tuan himself was most active in promoting modern schools, including schools for young women on a wide scale throughout regions over which he held official sway.

Amid the excitements and misunderstandings of the hour Tuan-Fong has been stricken down, but his service and interest for all that is best for China's own welfare and in co-operation with Christian missionaries should be permanently cherished by all lovers of human kind. The writer, at least, is one of those who, from the various points of contact with his late Excellency referred to, holds his untimely death as a personal loss and grief. His prayers and sympathy likewise go out to the relicts of his family so bereaved that the God of missions may have them in his gentle care, and that the empire for which Tuan gave his life may soon emerge, chastened, regenerated and uplifted through all her trials, to permanent peace.

## WHAT CAN THE MISSIONARY COMMITTEE DO ?

J. CAMPBELL WHITE

General Secretary, Laymen's Missionary Movement

ONE of the greatest needs in the Church life of our day is the development and wise use of volunteer workers. If the 200,000 churches of North America are to be enlisted deeply and permanently in missionary activity, a very large force of such workers will be required.

Thus far one of the finest opportunities that has appeared for splendid volunteer service is as members of missionary committees, which are needed to work co-operatively, in order to reach out to the last church and the last member of each church. These three kinds of committees are:

1. The Missionary Committee in each local church.

2. The Denominational Missionary Committee of each district composing a group of churches, whether that district is known as Presbytery, Classis, Association, District or Diocese.

3. The City or County Committee of the Laymen's Missionary Movement.

At the present moment there must be at least a quarter of a million men who are members of one or other of these three kinds of committees. There is work enough to keep a whole million men busy, if this work is to be done thoroughly among the churches of the United States and Canada. The following condensed outline of the duties of these committees has been prepared with great care, in consultation with the leaders of many different denominations and is commended to church members generally for their thoughtful consideration.

### THE MISSIONARY COMMITTEE IN THE LOCAL CHURCH.

1. "Take stock" at least annually and keep permanent records so that the growth of missionary interest and contributions can be measured from year to year. Statistical blanks may be obtained on application.

2. Study your church as a factor in the world-wide propagation of the gospel and plan to lead it out to its highest efficiency.

3. Adopt and carry through a comprehensive plan of missionary education for

the entire church. This should include: (a) Regular missionary meetings conducted by members of the church (probably monthly). (b) The wide use of missionary pamphlets and books, and the taking of subscriptions for missionary magazines. (c) The organization of Mission Study Classes or Discussion Groups at some favorable period each year. (d) An intensive period of missionary instruction through all church organizations once each year, continuing for at least one month preceding the organized personal canvass for subscriptions to missions.

4. Adopt and carry through a comprehensive plan of missionary finance for the whole church. This will involve: (a) The official adoption of the weekly missionary offering together with such public instruction upon its advantages as will lead the members generally to use this plan. (b) Supplementing the regular weekly offering to missions by special thank-offerings, preferably at the Christmas and Easter seasons. (c) The organization and conduct of an annual personal canvass of the entire congregation for a weekly subscription to missions, not resting satisfied until all of the members and many adherents have become systematic contributors. (d) Promoting in every possible way the adoption of higher standards of Christian stewardship. Bible classes, literature, addresses, testimony and prayer will all have a place in such a plan. (e) Promoting among churches and Christians generally, the practice of giving at least as much to missionary work at home and abroad as they give for the support of the local church. (f) Keeping the church members from supposing that their "apportionment" is the measure of their duty. In many cases it is only a fraction of what should be given.

5. Stimulate prayer for missions and missionaries on the part of the whole membership. This may be done by: (a) Emphasis upon the place and importance of prayer as the most powerful method of work. (b) The circulation of helpful literature on this subject. (c) The circulation and use of prayer calendars. (d) Public prayer for missions in the church services, mid-week prayer meetings, Sunday-school, and all other church meetings. (e) The enlistment of people to pray habitually for some specific missionary.

6. Help to discover the recruits needed for missionary service, at home and abroad.

7. Promote habits of daily Bible study and prayer on the part of all Christians, that there may be the spiritual health and vigor essential for world-wide Christian conquest.

8. Stimulate personal evangelism, as an essential part of Christ's world program.

9. Hold meetings of the Committee regularly once each month to plan and pray for the largest measure of efficiency. At the beginning of each year a written policy for the coming year, embodying as many of the above lines of work as practicable, should be carefully worked out and adopted by the Committee.

#### THE DENOMINATIONAL MISSIONARY COMMITTEE OF THE DISTRICT.

(Whether known as District, Presbytery, Classis, Association or Diocese.)

1. Hold regular meetings of the Committee to keep in touch with what is being done and to plan and pray for larger success.

2. Get a Missionary Committee appointed in every church, and keep a correct list of their names and addresses.

3. Lead these Committees to adopt such a program of work as is outlined above, and co-operate with them heartily in carrying it out.

4. Hold occasional conferences of the members of the Missionary Committees of the churches of the district, to share experiences and plan for larger things.

5. Subdivide the churches of the district among the members of the District Committee for continuous cultivation and frequent report.

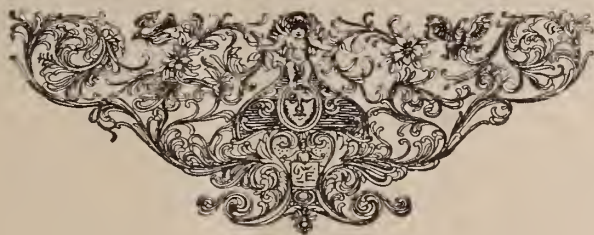
6. Assist each church in the district, that desires it, in holding some special meetings for the benefit of its own members. A late afternoon and an evening session, taking supper together, give opportunity for a most profitable discussion.

7. Keep accurate, permanent statistical records of all the churches in the district, showing the progress from year to year, in their missionary efforts and contributions. Secure report blanks from the Laymen's Missionary Movement.

8. Seek to get every missionary committee member in your district to become a regular subscriber to his own denominational missionary magazine, and to Men and Missions. No Committee member can attain his highest efficiency without this invaluable assistance.

9. Keep in close touch with the missionary work in other denominations that you may both give and receive as much help as possible. This can be best accomplished through the city or county committee of the Laymen's Missionary Movement.

*It is believed that either one of these three committees furnishes an inspiring opportunity for fruitful service to any man eager for a life that will count heavily in the universal propagation of Christianity.*





## NOTES FROM KOBE

MRS. RACHEL P. FULTON

ONE of the leaders of the Presbyterian Church in Japan is Rev. E. Mizokuchi Bende, being the head Japanese instructor in our Theological Seminary. Prof. Mizokuchi is pastor of perhaps the most growing church in the city of Kobe, and is also a prominent member of Nanina Presbytery. I am sending you a picture of Mr. Mizokuchi and his church officers. He seems to have the happy faculty of getting his elders to share in the ministry of the word.

our neighborhood, has finished her course at the Lambuth Memorial Bible Training School for women, and she now goes to take up work in Tokushima, with Miss Florence Patton of our mission. Miss Patton is to be congratulated in securing this earnest young woman as a helper. Yesterday, at our children's meeting the program took the form of a farewell meeting for this teacher. We also welcomed the young man who is to take up this work in her place.



PASTOR AND OFFICERS OF SHINKO CHURCH, KOBE, JAPAN.

Often on Sunday evenings his elders are found taking turns in preaching gospel sermons to unbelievers, and private members of this church set a good example in their efforts to bring the unconverted into a knowledge of Christ.

The season for graduating exercises in most of Kobe's schools and colleges has just passed. Kawarayama-San, the young woman who for two years has been assisting me in children's meetings here in

We have no Bible training school for women in our Southern Presbyterian Mission, consequently several of our young women have been trained in this Methodist school. It may be that eventually our Japan mission may co-operate with our Methodist friends, by furnishing a teacher for this school, and by helping to bear the expense of this work.

Dr. Oltmans, of the Meiji Gakuin, Tokyo, spent a week with us giving a course



of lectures to the students of our Theological school on the subject of "Prophecy."

We enjoyed having him in our home, aside from the benefits of his lectures in the school.

## A SERMON A MILE LONG

As it was Preached by J. Hudson Taylor

REV. WALLACE S. FARIS

REV. J. Hudson Taylor head of the China Inland Mission, was a man whose heart and soul were to an unusual degree bound up in the principles in which he believed. He would countenance on compromise with evil. To others, the point under discussion might seem a minor one; to him wrong could never be made right.

An illustration is found in an incident related by his son, Dr. Howard Taylor, at a memorial service at Shanghai. Among other instances showing his father's characteristics, Dr. Taylor gives this story:

"We arrived in China with him on April 17th last, and at once proceeded up the Yangtse River to Hankow. From there he went by rail to Honan, with no plans made in advance, but just following God's leading.

"Two or three stations were visited, one

requiring two half-days in a sedan-chair. He was so weary at times that he could hardly keep his seat.

"At one station the residence was nearly two miles away from the worship-hall. After resting on Saturday the question arose as to whether he would take a sedan-chair there on the morrow. It seemed the only possible way for him to be present at the service.

"The question was put to him. He would not have the sedan (which is carried on the shoulders of four men), and so break the day of rest for others.

"He began the walk, starting, an hour and a half before time, managing to take a few steps, and then resting a little. The country people gathered around and asked why we did not have a sedan. We explained God's wish that all should rest and worship on the Sabbath day."

## MISSIONS AND MISSIONARIES

A letter from one of our missionaries at Chinkiang, China, expresses the great regret felt at the station over the enforced absence of Rev. and Mrs. D. W. Richardson. Mr. Richardson had charge of the school during Mr. Paxton's absence. The letter says: "In the year and a half that Mr. Richardson has spent here he has gained the confidence and respect of the entire community, both of the Chinese and foreigners. His departure is a loss to our own mission and to every other enterprise that was for the advancement of the cause of Christ."

Mr. Richardson was compelled to return to the United States on account of the serious condition of his health.

Dr. and Mrs. L. S. Morgan have been taking a special course in Johns Hopkins Medical School, Baltimore. They are hop-

ing to return to China in August or September. They will find a great medical work awaiting them among the men and women of Haichow.

A letter from Mrs. H. C. DuBose tells of the good work and progress made in the two schools, one for girls and the other for boys, at the South Soochow station. There is a good attendance at both schools. The women's prayer meetings are especially well attended. Three student preachers have passed their first examinations and have begun the second part of their course of study, using the "Illustrated Life of Christ," written by Dr. DuBose. Through his books this veteran missionary "yet speaketh" to the people among whom he so faithfully worked for many years.

Rev. Lacy I. Moffett and family of Kiangyin, China, arrived in San Francisco on May 7th. Their plans are to go direct to the home of Mrs. Moffett's father, Mr. John E. Rodd, New Orleans, La. Mr. Moffett's home address will be, care of Mr. John E. Rodd, 2705 Chestnut Street, New Orleans.

Rev. S. K. Dodson, who has recently arrived at Kunsan, Korea, writes under date of April 15, 1912, "I have been on the field now nearly a month and am becoming more and more delighted with the prospect here. I hope I will soon get the language and be able to do my part of the work."

Rev. S. Dwight Winn, in a letter to editor, dated April 25, 1912, says: "My sister and I have been in Chunju a month. The missionaries and native Christians have given us a warm welcome and we are feeling quite at home. We are happy and thankful to be privileged to come to this land." On another page will be found an interesting article by Mr. Winn on "The Need in Japan."

From Chunju, Korea, comes the encouraging item that Dr. Daniel expects to have the hospital ready for occupancy during the present summer. A missionary writing from Chunju, says, "The number who are in the little old house we now use is at times so great as to make one wonder whether the patients get a chance to lie down."

The following missionaries have arrived in the United States on their regular furlough:

Rev. and Mrs. J. McC. Sieg from the Congo Mission. Their address will be Richmond, Va.

Rev. Donald W. Richardson and family from Chinkiang, China, with home address, care Dr. C. L. Minor, Asheville, N. C.

Mr. and Mrs. B. H. Hunnicutt of the East Brazil Mission; home address, Atlanta, Ga.

Dr. G. W. Butler has returned to his field in North Brazil. Mrs. Butler will remain in this country.

Mr. and Mrs. R. C. Morrow, from Mexico, are at home on furlough. Their home address is Atlanta, Ga., 117 Merrett Ave.

Rev. and Mrs. J. O. Shelby from the Mexico Mission with home address at Fin-castle, Va.

Rev. and Mrs. T. B. Grafton, of Hsichoufu, North Kiangsu Mission.

The address of Miss Annie Dysart is Bonito, Texas.

#### MISSIONARIES SAILING FOR THEIR FIELDS.

The following missionaries sailed to Korea on May 10th: Rev. and Mrs. J. Kenton Parker, Mr. William P. Parker, Misses Ada McMurphy and Lavalette DuPuy.

Many friends of Mrs. J. W. Moore, both at home and the missionaries in Japan, will sympathize with her in her bereavement in the death of her father, Rev. Henry Buckner Boude, D. D., who died at the home of his daughter in Independence, Mo., May 6, 1912.



RENTED MISSION HOUSE.  
Cardenas, Cuba.

It will be remembered that Rev. J. Fairman Preston and Mrs. Preston have been called home by the critical illness of Mrs. Preston's mother, Mrs. Wiley. Her health has been in a precarious condition for many months. Mrs. Wiley fell asleep in May. Her home had been for many years in Salisbury, N. C. Readers of THE MISSIONARY SURVEY and the many personal friends of Mrs. Preston will deeply sympathize with her in her sorrow.

Rev. J. Fairman Preston and Mrs. Preston expect to return to Korea some time in the month of August. Mr. Preston has done a large work in the completion of the canvass for funds for the full equipment of the Korea Mission, with missionaries and buildings. He will take with him a number of outgoing missionaries to Korea. This mission can now look forward to an adequate force of missionaries with equipment to enter upon the evangelization of the entire field assigned to the Southern Presbyterian Church in Korea.

Rev. Thomas H. McCallie, D. D., of Chattanooga, Tenn., well known throughout the Church, died at his home in that city on April 30th, aged seventy-five. Dr. McCallie is the father of our missionary, Rev. H. D. McCallie, located at Mokpo, Korea. To Mr. McCallie and other members of the family, who are noted for their missionary interest, the sympathy of THE MISSIONARY SURVEY is extended. Dr. McCallie was a long-time friend of foreign missions and was a generous contributor to the cause.

One of the evidences of the blessing of the work of our Church among colored people is indicated in a paragraph from a letter written by Rev. L. A. DeYampert, one of our colored missionaries at Luebo, in which he says: "I am one of the happy Sunday School Mission converts to Presbyterianism and owe my Congo life to the Sunday School Mission. Please encourage Sunday School Mission work."

## PRESIDENT SUN YAT-SEN'S INSTRUCTIONS TO PROVINCIAL GOVERNORS TO PROHIBIT FOOT-BINDING

THE origin of the custom of binding feet is difficult to trace. It arose with the false ideas of one or two lovers of novelty. But the consequence has been a widespread flood of misery by no means easy to check. For over a thousand years there has been no more potent force for injuring the home and blighting the nation. But if we are to succeed in making our country stable and strong, we must first of all develop our national physique. As to footbinding while it deforms the body and hinders the blood circulation, and while the suffering is to the individual only, yet the injury is really imparted to her descendants. Surely no one will deny this physiologically attested fact. The results of the footbinding custom are primarily to hamper the movements of those thus crippled, to confine them inside the home, to prevent their education and their interest in the outside world, to unfit them for independence and

self-support as well as for taking their share in the world's work. The above are only the more important ill-effects. There are others too numerous to detail. In the past an anti-foot-binding society was formed by humane and earnest individuals. Intelligent people have already abandoned this practice. But the ignorant and prejudiced still hold on to the stupid tradition. At this time of progress and reform this class of injurious customs ought especially to be first abolished in order to establish our nation on firm foundations. Therefore I shall expect all officials with united purpose and prompt action to exhort and take other stringent measures for abolishing the practice. In cases where there is deliberate intent to violate this order, the individuals and their entire families shall be punished with appropriate penalties. The above must be strictly enforced by all.



## WOMAN'S WORK

### Reports from Presbyterian Unions

WE appreciate the reports that have been sent, giving an account of the Presbyterian Unions during the past spring, but the necessity of sending copy to the Presbyterian Committee of Publication at Richmond, over a month in advance of the time of publication, together with a lack of space, prevents the publication in full of the reports.

We heartily congratulate the Presbyterian Unions and also the Synodical Unions on the splendid work of the year. Almost without exception there is a report of increase in number of societies and unions, and members in the local societies. The contributions to Foreign Missions are in total larger than last year. For all the work of our women during these years the missionaries in the field, as well as those in charge of the work at the home base, have most grateful apprecia-

tion. In so far as it is in the power of the Executive Committee to aid in making their work more successful, either in the way of information or assistance in the way of better organization, it will be a pleasure, indeed a privilege to render such aid.

The suggestion is made to the officers of the unions that immediately following the meeting of each union a condensed report of the meeting be sent to the church paper. In this way the information will get to the church promptly. It is also most urgently requested that the names of the officers and the next place of meeting be sent to the Executive Committee of Foreign Missions, 154 Fifth Avenue, North, Nashville, Tennessee. It is of the greatest importance that we have in the office here all data, which will enable us to keep up-to-date and accurate records.

### KNOXVILLE PRESBYTERIAL UNION

THE Woman's Home and Foreign Missionary Union of Knoxville Presbytery makes a gratifying report of the work during the past year. There were twenty-five more delegates at the spring meeting of the union than were at the meeting last year. Two more churches and two more societies were represented than last year. Three new societies were organized, making a total of nineteen societies in the union. The total contributions of the societies was \$3,746.33, a gain of \$581.46 over last year. We commend to the attention of the Women's Missionary Unions the form in which the report of the contributions was made. It will be noticed that in one of the societies the gifts, per member were as high as \$15.43. The average gift for each society is \$234.76. The average gift per member in the union is \$6.39. The following exhibit is printed because of its value as a suggestion to other unions in the form of making the financial report.

Name of Society.	Total Contrib't'n.	Membersh'p.	Pro Rata.
Oliver Springs H. & F. Miss. So...	\$ 10.00	18	\$ .55
Lebanon Aid & Miss. Soc. ....	13.00	17	.76
Ladies' Aid Soc. of Madisonville .	117.21	26	4.50
Mission Ridge ....	42.20	10	4.22
Chat. First Ch. Ladies' For'gn M.	1,050.83	76	13.82
Chat. First Ch. Home Miss. Soc.	408.65	61	6.70
Chat. Young Ladies' Soc. ...	188.52	50	3.77
Knoxville First Ch. Woman's M. S.	552.88	119	7.91
Knoxville First Ch. Young Woman's.	40.65	30	1.36
Knoxville Fifth Av. Ladies' H. & F. S.	303.40	44	6.90
Knoxville Fifth Av. Young Ladies' S.	94.05	27	3.48
Athens, Mars Hill, Church Society...	388.52	26	15.43
Ebenezer Ladies' Aid & Miss. S.	51.00	20	2.55
Etowah Ladies' Miss. Soc. ....	385.42	33	11.68
Sweetwater Ladies' Miss. Soc. ....	100.00	29	3.45
Sum total ....	\$3,746.33	586	



## SACRIFICE BANKS

THE spring meeting of the Mississippi Woman's Presbyterian Missionary Union was held at Centreville. It was a good meeting. Mrs. Russell, of Mobile, Miss Arnold, of West Virginia and Miss Rida Jourolman, of

Kiangyin, China, by their addresses added greatly to the interest of the program. An interesting item in the contributions of the societies was that known as the "Sacrifice Banks." The amount of the offering made in this way was \$78.74.

## A REPORT FROM KOCHI, JAPAN

LADIES who read THE MISSIONARY SURVEY who desire to be a great help, at small cost, to the Kochi School and home for poor girls, kindly send to Miss Dowd all the left over scraps of linen and embroidery cotton and silk—the linen has to be imported and duty paid. When the work is done and it is sent to the churches, who have been so

lovely about selling for the school, duty must be paid a second time—thread can be bought here, but it costs money, and I know ladies who have odds and ends left after the sewing club disbands.

Thanking you in advance,

Sincerely,

ESTELLE LUMPKIN.

## FOREIGN MISSION COMMITTEE MEETING NOTES

THE Executive Committee of Foreign Missions met in regular session in the committee rooms on May 14th.

The following resolution was adopted relating to the death of Miss Ella Houston of Nagoya, Japan:

"Resolved, That the Executive Committee has heard with profound sorrow of the death of Miss Ella Houston, teacher in the Girls' School at Nagoya, Japan. The committee would record its loving appreciation of her long and faithful service in connection with our missionary work, and its deep sense of the loss which her death means to our cause in Japan.

Resolved, Also that a page in our Minute Book be inscribed to her memory, and that the secretaries express to her family and friends, and to her associates in the Japan mission our sympathy with them in this great bereavement."

Miss Mildred Montgomery of Houghtonia, Mo., was appointed a missionary to Africa.

Mr. T. E. Wilson of Columbus, Ark., was appointed a missionary to Korea.

A communication was received from the faculty of the East China Union Medical College requesting the appointment by the Executive Committee of two representatives to be members of a holding corporation for the property of the Medical College, and the Secretary was instructed to respond favorably to this request, provided it came to us later endorsed by our two China missions.

Authority was given the Mexico mission to employ a helper to Miss McClelland in the work of the Matamoros School.

The committee endorsed the proposal sent out by the Conference of Secretaries and the Executive Officers of the Laymen's Movement to inaugurate a campaign of education at once looking to an effort to introduce the every-member-canvass for all the Assembly causes in all our churches during the month of March, 1913, accompanied by an effort to raise one and one-half million dollars for the Assembly causes, and also to be accompanied by earnest evangelistic effort on the part of all our pastors and church members for the in-gathering of the largest possible number of souls into the church during the year.

A letter was received from Rev. W. H. Sheppard announcing his restoration to the office of the ministry by Atlanta Presbytery, of which he was previously a member, and his transfer to the Presbytery of Louisville.

Permission was given to Dr. L. S. Morgan to accept the offered donation of \$5,000 from Mr. C. E. Graham of Greenville, S. C., for the purpose of building a hospital at Haichow, China, the station where Dr. Morgan is located.

A letter from Rev. A. J. Brown, D. D., Secretary of the Presbyterian Board, New York, stated that the Committee of Reference and Counsel of the Annual Conference of Secretaries was endeavoring to reach the Japan Government through the Embassy in Washington in the interest of

the native Christians in Korea who had been imprisoned on a charge of conspiracy against the Japanese occupancy.

The treasurer's report showed total receipt for the month of April, 1912, to be \$30,924.41, a gain over the corresponding month in 1911 of \$2,672.18.

The secretary was instructed to request Sunday-school superintendents and church treasurers to forward promptly to the treasurer the collections on Sunday-school Foreign Mission's Day this year in order that they might be available to pay the traveling expenses of outgoing missionaries most of whom will be returning to their fields during August and September.

S. H. CHESTER, *Secretary.*

*Nashville, Tenn., May, 14, 1912.*



# FOREIGN MISSION PROGRAM FOR JULY, 1912

ARRANGED BY MISS MARGATET McNEILLY

## SENIOR PROGRAM.

TOPIC—*The Signs of the Times.*

Hymn—Watchman, Tell Us of the Night.  
Scripture—Isaiah 62.

Prayer.

Hymn—Selected.

Reading—What Is in Thine Hand?

Topical—Religious Liberty for China; Signs of the Times in the Fields; Wedding Bells in New China.

Solo—Selected.

Prayer.

Minutes.

Roll Call—Answer with a verse of Scripture on Watching.

Business.

Close with the Mizpah Benediction.

## SUGGESTIONS:

As July is a hot month, and many of our members are away from their homes for the summer, suppose you try to make the meeting unusually delightful for those who attend, by having a "porch meeting" at a private home. With very little trouble the porch can be converted into a most attractive spot, restful and cool. A refreshing drink, or an ice served when the guests arrive, has a most grateful effect. Make the meeting very informal.

May we not, as "the signs of the times" for the Foreign Fields, be discussed, speak of the signs of the times in our own church and society? What has been accomplished? Are we advancing or standing still? Or worse, are we slipping back?

Pray especially for the missionaries, that they may have strength for the trying summer months, that they may be refreshed by their summer months, that work may not lag.

## JUNIOR PROGRAM.

TOPIC—*The Children Who Have and the Children Who Want.*

Text: "Whoso hath this world's goods, and seeth his brother have need, and shutteth up his howels of compassion from him, how dwelleth the love of God in him?—I John 3:17.

Song—Bring Them In.

Scripture—Mark 10:13-16.

Prayer—That the children who have the Bread of Life, may be touched by the need of those who have it not, and be willing to help supply that need.  
Recitation—Pleading Children in Heathen Lands.

## QUESTIONS:

1. Should not a people seek unto their God.
  2. What profit should we have if we pray unto Him?
  3. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?
  4. What are we?
  5. Which way shall we go?
  6. Who is sufficient for these things?
  7. What doth the Lord thy God require of thee?
  8. Hast thou but one blessing?
  9. Lord God What wilt Thou give?
  10. Who shall separate us from the love of Christ?
- Story—Glimpses of Child-life in Korea.  
Exercise—A Bag of Wishes.  
Song—That Sweet Story.  
Roll Call—Answer with a verse of Scripture on

## GIVING.

Minutes.

Business.

Close with the Lord's Prayer in concert.

## SUGGESTIONS:

Let all the children learn the TEXT, and recite in concert.

We have used Bible Questions and Answers this month, and it will be well for the Leader to explain their meaning. Children are never too young to begin to learn Bible verses, and if their meaning is impressed, our service is not in vain.

The children will be pleased with "A Bag of Wishes" if the exercise is carried out as planned in the leaflet.

Impress the children with their responsibility for sending the Gospel to the children who have it not.

# FOREIGN MISSION TREASURER'S REPORT

I respectfully present the following report:

## RECEIPTS FOR MAY, 1912

### SPECIALS.

Famine Fund.....	\$ 2,038.88	
Other Specials.....	2,960.91	\$ 4,999.79

### REGULAR.

Debt Fund.....	2,753.17	
Current Funds.....	19,191.73	
		21,944.90
Total Receipts for May 1912		26,944.69
Receipts for May 1911.....		21,797.00
		5,147.69
Gain for May 1912....		

### BANK BALANCES.

Special Account Credit in Bank	6,976.86
Regular Account Credit in Bank	232.83

### LIABILITIES.

Due Missions.....	\$ 28,725.41	
Bills Payable—Borrowed Money.....	77,652.00	
Bills Payable—Accepted drafts of Mission Treasurers	33,189.68	
Funds on Deposit.....	2,400.00	141,967.09
Less Advance Payments to Missions.....		7,338.22
Net Liabilities May 31, 1912		\$134,628.87
Total Receipts for Famine Fund.....		\$ 10,810.00
Respectfully submitted,		

W. H. RAYMOND, *Treasurer.*

NASHVILLE, TENN., June 11, 1912.



# HOME MISSIONS

REV. S. L. MORRIS, D. D., EDITOR.

MISS BARBARA E. LAMBDIN, LITERARY EDITOR

P. O. DRAWER 1686, ATLANTA, GA.

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## HOME MISSIONS AT THE GENERAL ASSEMBLY

**E**ACH year the friends of Home Missions look forward with fond anticipation to the meeting of the General Assembly, in the hope that it will give new inspiration to this great cause. The progress of the work has been steady and healthy, judging from the fact that without exception each year, reveals a higher water mark than the preceding.

There were several special features which characterized the action of the last Assembly looking to the enlargement of the work. In the first place, the four Executive Committees aided by the Laymen's Missionary Movement were authorized to undertake an "altogether campaign" for the purpose of raising one and one-half million dollars for the benevolences of the church. One million of this will be used for carrying on the general aggressive work entrusted to the four committees, and an effort will be inaugurated to raise the whole by a concerted, simultaneous "every-member-canvass" during the month of March. The other half million dollars will be for permanent equipment, in which all the causes will share according to relative importance, and will be attempted by a personal canvass after a campaign of education on the subject.

The Assembly most enthusiastically endorsed Home Mission Week, (November 17-24), suggested by the Home Mission Council, composed of all evangelical denominations of the United States. It is exceedingly fortunate that the date falls

within the month of November, which is the special time assigned by the Assembly for Home Missions. It is the purpose of the Executive Committee to make this a great occasion for stimulating interest in the work.

In response to several overtures from Presbyteries, the assembly endorsed the plan of holding a great Home Mission Convention under the auspices of the Executive Committee and the Laymen's Missionary Movement. Details and arrangements will be determined and published later.

Under the plan of reorganization devised by the Permanent Committee of Systematic Benevolence, Rev. S. L. Morris, D. D., was elected by the Assembly as Executive Secretary for three years, and will need the sympathy, prayers and generous support of the church, in view of this additional responsibility and the ever enlarging character of the work.

Instead of giving our views of the impression made at the Assembly by the presentation of Home Mission Work, we quote the following tribute from *The Presbyterian Standard* written by one of the keenest observers and most outspoken editors of our church papers.

On Tuesday evening the meeting in the interest of Home Missions was held, with Rev. Dr. Reed, the chairman, presiding. This department now represents work among the whites in destitute fields; among the foreign element in our cities, and in certain sections where the foreign element prevails; among the Mexicans within our



borders; among the Negroes, and among the Indians.

Dr. Morris, the Executive Secretary, had on hand a representative worker of each department, and they were first-honor men in their respective classes.

The writer, like the good Methodist brother in the class meeting who said that he had been a Christian "off and on for thirty years" has been attending Assemblies off and on, but he has never seen any meeting that approached the one of Tuesday night. He wishes that the entire Church could have seen what was being done to redeem this land for Christ.

He as an editor had supposed that he was keeping up with the progress of the work, but when he heard these men in simple, yet glowing terms, tell what they were doing, and when he thought of what he had done in his ministry and was now doing, he felt small enough to shake around in a mustard seed.

Here were soldiers of the Cross, with none of the glamour that necessarily gathers around a man who returns from a foreign land, but dust covered and worn, bearing about in their bodies "the marks of the Lord Jesus"; men who have faced the biting norther of the plains, the fierce storms of the mountains, and the scorching heat of the far South; men who have none of the comforts of life such as are found even in foreign lands, and live, too, upon the smallest and most uncertain of salaries. Space will prevent anything more than a mere synopsis of the addresses.

Sam Daily, a coal-black Negro, living fourteen miles from Tuscaloosa, Ala., was the first speaker. Sam is illiterate and is black enough to make pitch look white. He bought a farm of over five hundred acres with money saved while a servant at the Alabama State University. With a heart moved by the vast number of homeless negro boys that were constantly before the Criminal court, and with the consent of Judge Fagin, of Birmingham, Ala., he has taken these poor waifs, furnished them with a home, trained them "to care for themselves, to have manners towards all colors, to obey laws, and not to lie," as he expressed it.

Two hundred and ninety boys have thus far been under his care, and forty-two of the forty-nine now on hand have become Christians, who never before had heard the Lord's Prayer.

"See," he exclaimed, "what a Presbyterian can do, picking up niggers from the slums and making Christians of them. That seems to me to be foreordination."

Again he said: "I thought of going to Africa, and I said to my little wife, 'Little woman, I am thinking of taking you to Africa (she only weighs 225 pounds), but you are so fat that I am afraid they will eat you.'"

Mr. Paradis, a French evangelist laboring among the French element in Louisiana, made a most polished address, describing work among the Creoles, showing the many difficulties confronting the work on account of the bitter opposition of Romish priests. He pleaded for means to open mission Schools, as they are necessary to the work.

Dr. J. W. Skinner represented our industrial work in Mexico. He made an earnest speech that gripped the hearts of ing to him, our industrial work is still in the air, with a strong resemblance to the the Assembly as few speeches did. Accord-famous castles in Spain, yet at the same time he showed that it had in it abundant promise.

Rev. Elias Trevino, of San Marcos, Tex., addressed the Assembly as a native Mexican pastor, concerning what our Church is doing among the Mexican population in Texas.

The Indian work had two representatives, Rev. E. Hotchkin, the son and grandson of missionaries to the Indians, and a native Choctaw, Nelson Wolf, who is a candidate for the ministry. They sang a Choctaw hymn, in which Dr. Morris joined, adding very much to the melody by the happy combination of American with Choctaw.

Our Choctaw friend spoke of the whites pushing the Indian out of every place, and closed by expressing a hope that the same ever-pushing white race will push them into heaven.

Rev. Mr. Hotchkin made a very pathetic speech, as he described the gradually weakening Indian race, and the old preachers falling in the ranks, with thus far only one volunteer for the Indian work.

Rev. W. E. Hudson, who has charge of the Mountain Work of our Church, made a great speech, showing the great outcome of the mountain boys

Rev. F. E. Clark spoke of the valuable plant they had at the Grundy School, Buchanan county, Va., which, however, could not compare in value with the value of restored lives, of which he gave several instances.

Dr. J. L. Bachman, whose heart is in this work, thrilled the Assembly with a speech of real eloquence.

Altogether it was a great meeting, which, if it could be held in every part of our bounds, would bring the great cause of Home Missions to its proper place in our eyes.

## RURAL SURVEYS AND THE COUNTRY CHURCH

**C**HANGED conditions, economic, social, educational and moral, are seriously affecting the religious life of the people. The disintegrating country church is a serious problem at this time, and the vital question is, the means of its salvation. Once the country church was the potent factor of our religious life and ecclesiastical development. Once it contained the masses of the people, and the country pastor moulded the character of the nation. The country church furnished almost exclusively the candidates for the ministry, and trained the statesmen and rulers of the nation.

Now all is changed. The people are flocking to towns and cities. The rural population is narrowing to the poorer classes and tenants. The type of the country pastor is changing with these changed conditions and the country church is struggling for existence.

An inquiry into the status of the country church takes the form of rural survey, gathering information, seeking to remedy conditions, etc. From a survey conducted by the Board of Home Missions of the Presbyterian Church, U. S. A., covering three typical counties in Missouri, we make quotations without comment, allowing the distressing facts to speak for themselves.

"It (the church) has done everything in its power to pave the farmer's road to the celestial city, but it has paid little attention to his road to the nearest village. It has pictured the beauties of heavenly mansions, and taken no account of the buildings in which men and women must spend their lives here and now." This survey has sought to ascertain economic conditions, population, social status, education, recreation and morals, religious conditions, etc.

Passing by for lack of space all the former, we can only attempt to give facts ascertained in regard to the religious phase of the inquiry:

"The average country family spends on itself, \$771; on school, \$13.72; on roads, \$6; on church, \$3.18." In attendance upon religious worship, 44 per cent. of the tenants never go near any church. At least 78 per cent. of the hired men never attend religi-

ous worship of any kind. Of farmers owning only twenty acres of land, 65 per cent. never attend religious worship. The percentage of attendance increases as the farm grows, until the farmer owns three hundred acres, and then again declines with the increased acreage.

In these three Missouri counties are 180 Protestant church buildings, 159 of which are used occasionally, while 21 have been totally abandoned. The investigation shows that 23 per cent. of the population is in the Protestant membership, about 5 per cent. in the Catholic, while at least 71 per cent. belong to no church whatever. Of the 83 distinctively country churches, only 7 have young people's societies, while in the 20 town churches there are also 7 young people's societies; but "the chief aim of these societies seems to be to keep from dying out." Of the country churches, 92 per cent. have preaching one-fourth of the time, and only 8 per cent. have services as often as half the time. Of the village churches, 77 per cent. have preaching one-fourth of the time, while only 2 per cent. have full time. "This means that 92 per cent. of the country churches, and 77 per cent. of the village churches, have 'three hour a month ministers'—that is, ministers who come but once a month, hold two preaching services on Sunday, and leave the following day, not to return until the following month. In these three counties there are but two ministers who reside in the county, and but two churches of the 83 can claim a resident pastor. One of these is a superannuated preacher who is almost illiterate."

The distribution of each dollar contributed for religious purposes is as follows:

Local Benevolences .....	\$ .01
Missions and Church Boards..	.07
Sunday-school .....	.06
Care of Buildings.....	.10
Buildings and Repairs.....	.25
Supervision .....	.07
Preacher's salary.....	.44

Taking all the churches in three counties, covering a period of ten years, only 26 per cent. are growing, 8 per cent. are stationary, 24 per cent. are losing, 19 per cent. are dying, 11 per cent. are dead, and 12 per cent. have been organized within the past ten years.

The following recommendations are suggested:

1. "This survey of conditions shows that in these three counties the first great need is pastors living in the country. The minis-

ters live where they do not preach, and they preach where they do not live. In one whole county there is not a resident minister of any denomination living in the county."

2. Definite sacrifice must be made on the part of the ministers. "The preacher and his family must make their sacrifice as definitely as if they went to China or to Africa to preach the Gospel."

3. The people themselves must recognize and meet their financial responsibility. Another reason why the country church is dying is because it does not adequately support its ministry. "Country people are contributing at the present time, instead of one-tenth of their income to the church in

the country, only one-half of 1 per cent. of their income."

4. It is suggested that there should be provision for the social life of the people, better country roads, good schools, church societies, etc.

These facts are given without comment. They are intended as food for reflection. Will Presbyteries, Conferences, etc., consider them? Is it worth the appointment of an Ad Interim Committee to study the conditions and devise a remedy? Would it be worth the thought of an Interdenominational Congress?

## THE AMERICAN INDIANS IN OLD AND NEW ENVIRONMENTS

DR. H. B. FRISSELL

Hampton Institute, Virginia

OUR American Indians are still largely a child race. They possess all the possibilities of strength of body, brain, and character that belong to any other people but they have been

model his conduct by theirs. Is it then strange that a boy, fresh from the far off boarding school, runs against a solid wall of opposition and disapproval when he endeavors to teach his old father and mother new and strange ways of living.

Under such conditions progress for the Indians must of necessity be slow, and tact and patience with them unailing.



HOME OF AN EDUCATED INDIAN.

frequently misled and deceived, sometimes flattered, more often scorned, and have been driven here and there until they have become bewildered and discouraged.

In dealing with these people, it is necessary to remember that we do not understand them very much better than they understand us, and we must perpetually strive to look at things from their point of view.

From babyhood the Indian is trained to think as his fathers thought. He is taught to revere the older Indians and to



A HOME OF THE PLAINS.

Nevertheless, the race has unquestionably made a tremendous advance. In 1878 General Armstrong, the pioneer of industrial education, admitted fourteen prisoners of war to Hampton Institute. Capt. R. H. Pratt, who afterwards started the Carlisle School, had these Indians in charge. So successful did this educational experiment prove, that more were brought a few months later from the Sioux



country, coming in blankets and feathers into an absolutely unknown mode of life. In three years they were expected to master English, reading, writing, etc., and to acquire entirely new habits of living—to which they were to convert the rest of their tribe upon their return; a task for generations one might well think. What hardships there were to overcome we can have but the vaguest realization of—the life in the tipi or the crowded one room cabin, on some reservations great scarcity of water, little chance for cleanliness or good food, prejudice and antagonism on all sides against the strange new religion learned at school, and always the old heathen customs and life-long associations dragged at their inclinations, and the new civilized temptations were pressed upon them by the outcasts of the white race.

And yet the new idea took root and grew. Government schools were established on the reservations, but boys and girls are now well advanced before they enter the non-reservation schools for the trades and higher training they cannot get at home. The last few years have shown much more rapid changes, and the children of the early Hampton and Carlisle students are now applying for admission to these schools. This brings up the question of how much is to be expected of the second generation of a people passing from barbarism into civilization.

Each year the houses and barns on the reservations improve, and on many, good two-and three-roomed frame houses have taken the place of the log cabin with sod roofs and unsanitary earth floors. But there is vast need of more work in this direction, and of more efficient workers. Sanitary conditions must be improved, tuberculosis and trachoma stamped out. The best methods of farming should be taught those who have lands suited to agriculture, irrigation made possible for the arid lands, stock raising introduced where farming fails, or some other means of self-support provided and taught.

The greatest difficulty now is the rapid selling off of their land. When the land is sold, the white man stands near with alluring devices for securing the Indian's money, and pitiful poverty is many times

the result. What is to become of those who do let their land go, is now an all-important question, and stringent measures should be taken at once to make the Indians see that in the unequal struggle with the white man for self-support their salvation lies in holding their land.

Hampton Institute tries to impress her children with their responsibility towards their own people and keeps a careful watch of old students. A number are engaged in church and mission work, one is a Y. M. C. A. secretary, others fill positions in government schools, or are working independently at trades, or are in business; but the great majority of the boys are farming on their own land, and the girls are keeping their own homes, quietly trying to improve conditions about them, to bring up their children with a knowledge of the English language, and of better ways of living.

The Indian must not only be taught to work. New and wholesome pleasures must be substituted for the old time feast and dance, and temptations toward vice crowded out with higher interests. All this the Indian's finest characteristics, if rightly directed, will make easy. His spiritual reserve, his ambition to appear well in the eyes of the tribe, his love of good stories, his keen sense of humor, his traditional hospitality, and his desire for the common good, are all traits that make for good citizenship.

What the tribes now chiefly need are well-chosen superintendents, teachers, and missionaries, who shall be individually inspired to help the Indians become, not white men, but good Indian citizens, teaching them in addition to books and Christian morals these three things: How to preserve their health; How to care for their money and lands; How to work efficiently.

It is not only the government that has responsibility, but people all over the country must be awakened to more intelligent interest, that they may use their influence to aid the government in its difficult task, and to see that the native Americans have always a fair chance and a helping hand.

—*The Assembly Herald.*



## INDIAN PRESBYTERY

REV. E. HOTCHKIN, Pastor Evangelist

**G**EOGRAPHICALLY, Indian Presbytery may be placed within a semi-circle having a radius of seventy-seven miles, with a point seven miles south of Hugo, Okla., as the centre—the base or diameter passing east and west through this point, and with the plane of the figure drawn to the north. An isosceles triangle upon the same base would include all the churches except Beach on the right and Wide Spring and Sandy Creek on the left.

Indian Presbytery in session is unlike anything one might think of by way of comparison. It is unique. As a rule the Indian churches are far removed from railroad points, hid away in the woods by sparkling springs or running streams. Hard by the church building are to be found a number of camp buildings—temporary sheds for cooking and eating. These sheds are owned by members of the local church, who may live from one to fifteen miles distant. A few days before Presbytery convenes at one of these churches, the owners of the sheds moved into them, “lock stock and barrel” well equipped and provisioned for the crowds that are sure to come. As many as fifteen hogs and three beeves have been used by one of these camps during a session of Presbytery, and as many as one hundred and fifty persons fed at one meal.

The people sleep everywhere, on quilts, under trees, on benches, in tents, in wagons. It is no unusual thing to find the church building the most crowded sleeping place on the grounds. Nice cozy tents are usually provided for distinguished guests, otherwise no distinction is made. Dogs are common asset, twenty-seven having been numbered at one counting. Together with the ringing of the bell they lend at times on air of unusual activity. Long before day the bell begins to ring and the dogs begin to bark.

The meal time hour is an attractive feature. The long tables under the sheds are filled in a few moments, the men on one side and the women on the other,

(usually there are as many women at Presbytery as men). When the meal hour has come, you may see two or three men, or more, slipping around among the camps, and you may hear them saying “Minta” or “Impashi”, come on you are going to eat. You are expected to follow the first one who comes to you and you are perfectly safe in going, this means you will find plenty to eat, fresh meats and sometimes fish. There is usually an abundant supply of tafulla, banaho, pash-ofa, together with cakes and pies, and coffee too.

Indian Presbytery having met on Thursday before the third Sabbath in September, or on Tuesday before the third Sabbath in April at 7:30 P. M. does in one thing like any other Presbytery. It hears a sermon from the retiring moderator, and proceeds at once to elect a new presiding officer.

On the following morning the minutes of the previous Presbytery are read and interpreted—a full half day’s business. After this every motion, speech, communication, or report is interpreted from the English to the Choctaw or vice versa. This takes time but is needful, being instructive not only to the Presbyters, but also to the congregation. (There is always a congregation.)

Indian Presbytery is saving the Choctaws or God and eternity, it is burying them in Christian graves, and it is as it were a school of the prophets. Every meeting finds young men anxious to preach the Gospel, and begging to come under the care of Presbytery. Only last April at Good Springs, Nelson Wolfe and Solomon Okchaya came and said, “Here we are, we want to preach the Gospel for Jesus Christ.” Both are young men of families, with cares and burdens, yet withall anxious to tell the story of love. Wolfe is well educated, uses good English, and is a splendid interpreter.

In answer to the question, *What does Indian Presbytery need most?* one must answer, *Men, consecrated men, men of*



## "THE WHITE WOMAN of the GENESEE"

*(A bronze statue erected in Letchworth Park, Portage, N.Y.)*

*Mary Jemison, captured by the Indians in 1755 and adopted by a Seneca family to take the place of a member killed in battle.*

*See next page.*

heart, vision and action, men of courage and perseverance. But one asks, is not this the greatest need of every Presbytery? And we say, yes. But this need has been emphasized with us, for in one year death has claimed four of our most consecrated men. Eastman Cole and Benjamin Roberts, humanly speaking, cannot be found again among their tribe. Willis Brown, a full blood Chickasaw was indeed a prophet in Israel to his people. J. Y. Collins, the white missionary, left a large field vacant. Is it God's purpose that we should have these vacancies?

A little five-year-old in a buggy with her father, when they came to a very rocky place in the road, said: "Papa, who put these rocks in the road?" "God did it, my child," said the father. "God did not aim to do it," came from the little one. God did *aim* to do it all. He took these men and made the great need, but he does not *aim* that the rocks shall remain in and upon the highways of men, or that these places, made vacant by death shall continue so. He is calling now

for volunteers. Yes, *Indian Presbytery needs most of all men.*

Next to this need is sympathy. No people in all the world is more misunderstood than the Indian. This truth makes room for the broader kind of sympathy. Those who are engaged in the work among the Indians have always asked, and have always had to some extent, the prayers of our people, but we need more prayer; earnest prayers. And then money is needed to maintain and extend the work. *All these needs are urgent!*

Certain it is that if the church will pray earnestly for the evangelization of our native people, who have an unsurpassed claim upon us, then the sympathy, the money and the men will follow. Each member of our church, according to ability, may have a share in removing these rocks that impede the progress of our Indian work, and in making a safe and straight "Jesus Road" for these humble followers of our Lord.

*Durant, Okla.*

## MARY JEMISON, THE WHITE CAPTIVE OF THE GENESEE

MR. ARTHUR C. PARKER

THE erection of a magnificent bronze statue of "The White Woman of the Genesee" in September, 1910, at Letchworth, Park, New York, recalls the tragic story of Mary Jemison.

Captured in 1755 when a child of about twelve years by a raiding band of Seneca Indians and French exploiters, she grew up as an Indian. Her mother's parting words were to remember the Lord's Prayer and her family name.

Mary married twice, each time a distinguished Indian. Her life away from civilization made her forget the prayer learned at her mother's knee, and in her old age she greatly regretted this failure. During her last hours the prayer was recalled by Mrs. Asher Wright, Presbyterian

missionary to the Senecas, and Mary rejoined again in its possession. She died on the Buffalo reservation in 1833. Her romantic story is told in Seaver's "Life of Mary Jemison" (Putnam's).

Hon. William Pryor Letchworth has taken great interest in preserving the facts of her life, and the conception of the statute to this noble woman came to him many years ago. He erected it on his estate at Glen Iris, and it now stands as a monument, both to the patient captive and to the man whose life had been devoted to great charities for white men and red men. Dr. Letchworth, who died in November, 1910, received the fourth (1910) medal for philanthropic and historic work among the New York Indians. —*The Assembly Herald.*



## DO INDIAN MISSIONS PAY ?

A Sketch of Rev. Eastman Cole, native Indian Missionary, of whom it may be truly said, "An Israelite indeed, in whom there was no guile."

BELLA McCALLUM GIBBONS

THE subject of this sketch was born in the Choctaw nation, October 4, 1872 and fell asleep in Jesus at his home, ten miles from Antlers, April 26, 1911, after a lingering illness of tuberculosis. While he had few church and school privileges those who remember Eastman Cole as a youth say that his amiable, self-sacrificing disposition gained him many friends and that he was a very reverent boy.



REV. EASTMAN COLE.

When nearing manhood he was sent to Armstrong Academy, which was then as now under Christian supervision. After three years at the school, during which he learned many lessons besides those found in text-books, circumstances made it necessary for him to leave school and return home.

He joined the Presbyterian Church at

Pine Spring taking always from the first, an active interest in all church work. As superintendent of the Sunday-school, elder in the church, later a licentiate and finally an ordained minister. Mr. Cole's life was full to overflowing with good works for his Master.

Pine Spring was a typical Indian church, not many white people living there before Statehood, but Mr. Cole always made the white people welcome. It was a pleasure to attend the meetings at his church and to visit his hospitable home, where the best food and lodging were cheerfully given to all his guests.

It was an inspiration to know Mr. Cole, his very life seemed so full of love for his Master and for mankind.

A year or so before he died a new building was needed for Pine Spring, China. The title to the old one was not clear, and the structure was not at all comfortable. He gave liberally to the building fund, hauled some of the lumber himself and other churches in the Presbytery aided him with gifts of money.

When just about ready to begin work on the new church for which he had planned and prayed so long, his health began to fail rapidly. Still hopeful and cheerful, he attended to all his church duties just as long as his strength permitted.

A few months before he died he lost his only child, a baby boy, and not until then did Mr. Cole speak of his failing health. But when he talked of death it was not with sorrow. He was glad to go, he said, if it was his Father's will, because he had suffered much here, and he knew he would go to a home where there would be no more suffering, no more death, no more partings from those he loved for the price had been paid for him, he was not afraid, the way was plain.

It was my privilege to know Mr. Cole for many years, to attend a meeting in his

church, and to have him many times in our own home, and we remember with respect and love this faithful servant of the Lord.

Those who attended Presbytery at Cold Spring Church, in April, 1911, will remember him at his last Presbytery on earth. Weak, emaciated, he attended the services when the weather permitted. He said that he wanted to be at one more Presbytery, take one more communion with his people before he left them, and he had his wish. While no doubt the

journey, the inclement weather and the crowds who talked to him were not the best things for his disease, yet it was a gratification for him to be there. He died the very next week, and was buried by the side of the little son he loved so well.

Just before the end came he said, "I always wanted to be pure in heart and now I am satisfied. I wanted the new church to be built, I have started it." He was full of joy and gladness to the last moment of his life.

*Hugo, Okla.*

## WHY AM I A VOLUNTEER FOR THE INDIAN WORK

REV. R. M. FIREBAUGH

**P**ERHAPS to a large proportion of the members of our church our missionary work among the Indians in Oklahoma is not familiar. And perhaps to some it may be considered small as compared with the many vast and important activities in which our church is engaged. When we compare the number of Indians within our bounds with the immense Negro population, their relative proportion is small. When we consider heathen countries, and the millions there in darkness and sin, the Indian population is still smaller. But no one will say that the 117,000 Indians in Oklahoma are less than any 117,000 Negroes in our states, or an equal number of souls of Africans or Koreans. In other words 117,000 souls are still the same number wherever found, and of whatever race. These souls are valuable. They are included in the great commission. So to bring them the Gospel of the Son of God is no small thing.

Our work among the Indians is interesting to me from a historical point of view. Our church has always been a missionary church. She has always recognized that the Gospel entrusted to her keeping was for all nations. The action of our first General Assembly in Augusta, Ga., in 1861, is something of which we may be truly proud. Born amid tumult and strife, when the passions of men were running high, this church did not forget that her true head was Christ,

and her one mission to advance Christ's kingdom.

The whole country was at strife, war was ravaging, her ports were blockaded, and this was to continue for four long years. How then was this church to carry out her missionary ideals? She could not send out foreign missionaries; was she then to say, "there is nothing to do, we will sit down and wait?" Not at all. She turned to the duty nearest, to the work she could do. She accepted it as her duty to carry the Gospel to the 70,000 Indians then in Indian territory. Our church recognized this field as the one to which God was leading her by closing all doors in other directions. So the Indian work in Oklahoma is the first missionary field of our church. This is how she proved that her theories and ideals so nobly set forth, were not merely theories but ideals carried out; plans executed; words springing into action.

Now I am asked to state some reasons why I volunteered for work among the Indians in Oklahoma.

It is rather hard for a person to state clearly his reasons for accepting one field instead of another. The need everywhere is great. The cry for the Gospel comes from every quarter; from home, from abroad. And there are some fields, both at home and abroad, where the cry is all the louder because silent. Where people need the Gospel and know it not; they are nigh unto death, but want not

the great physician of souls. While there are many cries and many fields, if in the choice of a field we ask Divine guidance, we generally find all doors closed to our entrance save, perhaps, one or two. What a blessed thing it is that God leads us in this way, for otherwise our mistakes would be legion. I think I can safely say that in my case all doors but two were closed, and then God seemed to make plain the one I was to enter. So one reason why I volunteered for the Indian work is because I feel God wants me there.

The Bible clearly teaches that there are times when a certain nation is more easily reached by the Gospel than at others. There are places, owing to circumstances which God in His wisdom brings about, that are more easily taken for Christ than other places. God teaches us that we are to observe these signs and to direct our work for Him where He is working. He taught His people this far back in the history of Israel. Christ taught His disciples the same lesson when He commanded them to begin at Jerusalem and to work out from that place to all the world. Paul was so led when he heard and obeyed the Macedonian call. History is full of examples that show us God means for us to work where He works. We can only account for the enlightenment in Europe and our own country, and for the darkness in China, Japan, and Africa by the fact that God in His wisdom has seen fit to work westward rather than eastward.

Our committees of Home and Foreign Missions try to watch for these signs. They see some fields where God is working by His spirit, and some where He seems not to be working at all.

Now apply this to Oklahoma, and I think we have abundant evidence that God is working there. It is a new state, though only a few years old it has a population greater than Virginia. A state rich in resources and to which people are flocking. The work among the Indians has been abundantly blessed by God, and facts go to prove that He is working

there so much faster than we are taking advantage of the opportunities. Now if God is moving people to this State—and be assured that *God is bringing in all about*—is it not an indication that we are to take His gospel to them? So a second reason why I volunteered for the Indian work is because God is working there.

We have been carrying on work among these people ever since we have been a church. The Presbyterian was one of the first denominations to undertake missionary work among the Indians, but it has been retarded by a lack of workers, and a large part of our territory has been turned over to other churches on this account. The Indian work was formerly carried on by the Foreign Missionary Committee, and then there were volunteers just as there are to-day for Africa or China. Since it has been turned over to the Home Mission Committee, I am told there has not been a volunteer for years. But the mere transfer of a certain work from one department to another does not make it any the less important nor the need less urgent for men and women to give their lives to be used of God in that same place. So this field is I think an open door to those volunteers who have been Providentially hindered from going to the foreign field. Perhaps, they have been kept back because God can use them better here. I was formerly a volunteer to the foreign field, but being hindered from going, and learning of this important field, I could not in any way avoid accepting it. So a third reason why I am a volunteer for the Indian work in Oklahoma is because *God needs me there*.

But perhaps some may think and say, "You are fascinated and have no idea how hard the work is, you know nothing of its difficulties and discouragements. I answer that I know it is hard and difficult. But "I know whom I have believed." We believe in a Gospel that is all powerful—that is "The Power of God to every one that believeth: to the Jew first, and also to the Greek." We believe in One who is Mighty to Save.



At length there is a volunteer for the missionary work of our church among the Indians. Such an unusual occurrence is worthy of more than passing notice.

Death had claimed last year three of our valued workers—Rev. J. Y. Collins, white evangelist to the Indians, and Rev. Eastman Cole, Willis P. Brown, and Ben Roberts, full-blood Choctaws. And their loss was sorely felt, for the faithful workers who were left, though uncomplainingly doing their best, could not, of course, meet all the demands upon them.

But the Lord was not unmindful of the needs of His work. Rev. E. Hotchkin, who has been so largely instrumental in the growth and success of Durant College, feeling that now he could be spared from the Oklahoma Presbyterian College for Girls, has returned to Indian Presbytery as evangelist. But Mr. Hotchkin, being the third generation of Indian missionary, could hardly be called a volunteer.

Neither could the two Indian young men

who have been ordained to the work of the ministry among their own people, and who are with so much joy entering upon their labors, be considered volunteers.

Union Theological Seminary has given from its last graduating class one of its most promising young men, Rev. R. M. Firebaugh, who has decided to devote his life to missionary work among the Indians.

At the earnest request of the Editor, Mr. Firebaugh has given, in the above statement, his reasons for volunteering for this sphere of service. But it is for the gratification of no mere idle curiosity that he has been asked to lay bare his heart—it is that the peculiar claims and the great needs of this, the oldest missionary work of our church, might be made more apparent, and that our people might unitedly pray for this young man as he begins his apostleship among our native American people.

For these valuable accessions we “thank God and take courage,” and see the dawning of a brighter day for our Indian Mission.

## THEIR FEELING

From a Speech of a California Indian

“**W**E OWNED this country. We borned here. Long fore white man came we lived here. But white man came, he got rich, he got meat market, got a horse, got everything. But you never see a rich Indian and we owned this country. I see this river run down south. Nobody made that canal. God made that canal for us long ago. High water came and go down, then we plant. Now white man come and say, ‘I going to make a canal for your land,’ and then he don’t BUY the river, and he don’t make a canal for us either. Superintendent come and he say he working for President and he get paid for that. He come to us Indian and he say, ‘Come on, work for Gov-

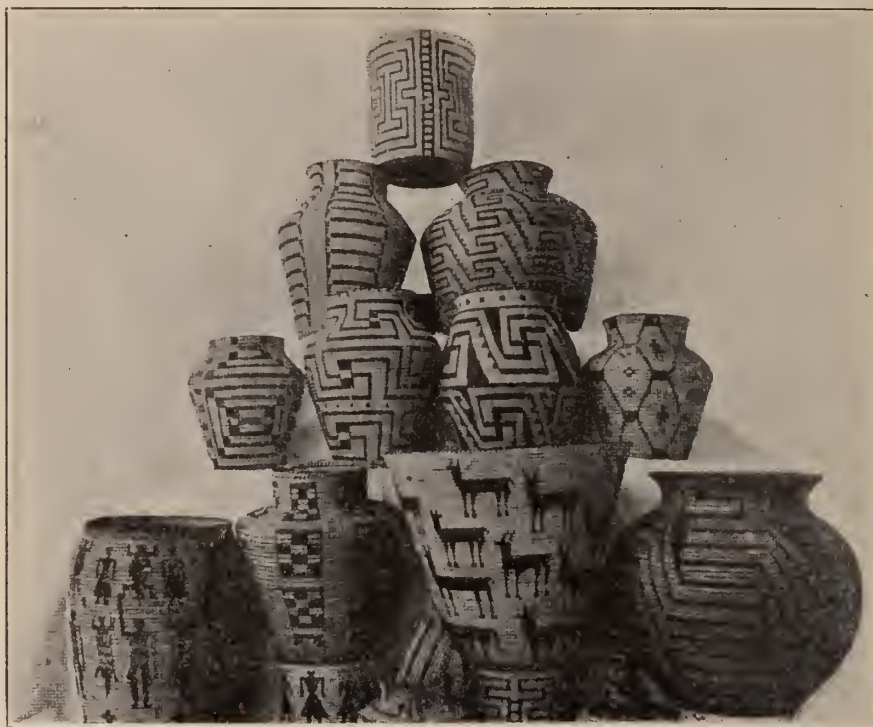
ernment, you help me work for Government, get all children in school.’ So I work for Government and he work for Government, but he get clothes and shoes and I get none. I hungry and feel hurt. Some Indian say, ‘I haven’t any land.’ So agent say, ‘I’ll get you some, take that right there.’ Indian say, ‘That bad land, I can’t live on that.’ Then Superintendent say, ‘You talk too much, you got to keep still. You take what I give you. Indians that have no land must go the Reservation, where it is all fenced.’ I CAN BUILD A FENCE. I CAN BUILD A HOUSE. I NO ANIMAL, I A PERSON. ALL I ASK IS A PLACE AND A CHANCE TO LIVE.”

## REAL INDIAN NAMES COPIED FROM U. S. INDIAN RECORD

John Medicineman.  
Tom Crawfish.  
Peter Clabber.  
Antoine Greenback.  
Lizzie Billyboy.  
Anna Whitefeather.  
Joseph Diver.  
Hollow Horn Bear.  
Andy Axe.

Soggy Youngbird.  
John Tomorrow.  
Martin Poor Elk.  
James Yellow Hair.  
Good Crow.  
Oliver Jumping Eagle.  
George Rocky Bear.  
Hard to Hit.

Belle Hairy Bird.  
Alfred Black Bear.  
Kills Enemy at Night.  
Henry C. O. Holy.  
Grover Short Bear.  
Myrtle-chah-tin-ne-yack-que.  
Quan-na-me-my-me-er-way.  
Jack-Watch-mam-sook-a-wat.



BASKETS MADE BY PIMA INDIAN WOMEN.

The most important industry among Indian women is basket making, the method varying in different tribes. The Pima women of Arizona are especially skilful. Their baskets are of remarkable beauty, strength and durability and were formerly used as household utensils.

Basket making is no easy work. The materials used, twigs from the willow and cottonwood trees, devil's claw and tall weeds that grow in wet places, require time and labor to gather. Then comes the tedious process of stripping, splitting, and softening, and the weaving of the basket requires days, perhaps even a month, depending of course upon the skill of the maker and the intricacy of the design.

The baskets are made in various shapes, and the designs are generally symbols of different objects.

## INDIAN BASKETS

LUCY WAKEFIELD

The silence of the sky's eternal blue;

The murmur of the forest, and the song  
That lifts the morn; the rosary of dew  
Upon the humblest plant or thorn—

The Indian woman weaves in baskets rare  
Not fanciful her dream. Within her  
heart  
Are traced the wondrous patterns of her  
care

The beauty of the spring; the summer  
warmth,

Its lavish gold of sunset—all are there.

The fire that spent itself in leafy vine  
When autumn came; the hush of falling  
snow;

The strength of mountains, voiceless  
and sublime—  
She weaves, while in her soul the ceaseless  
flow

Of stream or river guides her skilful  
hand.

To depths of boundless thought we may not  
understand.

—Exchange.

## THE JOY OF SERVICE IS BETTER THAN REST

**A**FTER faithful service of the Lord for over forty years in missionary work among the Indians, so writes Rev. W. J. B. Lloyd, our veteran missionary to the Indians.

Though now past eighty years of age, and having recently suffered the loss of one hand, Mr. Lloyd will not surrender his work. He has found the service of the Lord sweet, and it is to him life and strength. In him has been fulfilled the promise to the patriarch of old, "I will bless thee, and then shalt be a blessing."

Mr. Lloyd's last report says:

"I am sadly behind with my writing. Failed to send report. Was just doing all

I could in meetings. In six weeks I rested six nights that I was not in meeting.

"The Spirit is moving among my churches—I must keep pace. I came from Presbytery—stopped at my daughters near Old Bennington, and just rested. Did not come home until last night—feel much better.

"I think the people will do more for the Lord's cause than has ever been done here. Contributions are on the increase under very adverse circumstances. People cannot get enough to feed their stock. More poor horses, and less feed than I ever saw. I believe if we honored the Lord more with other means the Lord would honor us.

"I shall press the work as the Lord gives me strength. Some tell me I have done enough—I ought to rest. The joy of services is better than rest."

## THE TESTIMONY OF JAMES YELLOW BANK GIVEN IN CHURCH THE SUNDAY THAT HE JOINED

"I am so thankful I want to express it. I was never so happy as I am to-day, I have never had light before, but to-day I have found that light and I am going to stay in that light.

"A man cannot serve two masters, and I have heard about Jesus and to-day I am going to begin to serve Him alone.

"I am very happy in my choice, so like as if I could cry for joy.

"Our pastor here is feeding Jesus' sheep, and I am going to be one of his sheep to be fed. I have just come from my place and been associated with some people that I do not believe their ways. I am free to-day from that false religion, and I feel so glad of it.

"I am going to be kind and have nothing in my heart against any one in this church. If I should hate one member, I would fail as a Christian.

"I can't wait until the spirit moves me, so I am moving out into the Christian way and know Christ will give me the strength as I need it.

"I have a Bible in the Sioux language (he learned Sioux while young), and every time I read it, I get a new meaning, and I feel that my mind is not very clear. I find out I am weak and poor in spirit. I never knew where my soul would go, but now I've found out and I am going to seek that place because I want my soul to go to Heaven, and I am glad to testify for Christ."

NOTE. — Yellow Bank is a large, strong, old type Indian with a rather striking personality. He is a man of much influence. We thank God for this trophy of divine grace.—*The Mission Field*.



## A WORD FROM DURANT

MRS. CHRISTINE B. MORRISON

**J**UST a word from your College in the West, now finishing an encouraging year's work. Of course there have been the many perplexing worries that always accompany a work of this kind, but

service in spiritual matters. A number are planning to be missionaries to the foreign field, and we trust that all the rest will be home missionaries throughout this great Western State. A number of our



THE MIRIAM BAND OF DURANT—MISS MORRISON IN THE REAR.

These girls will hold the West for Christ.

we all feel that God has indeed blessed us. With meningitis all around, there was not a ease in the school, although quite a number of the parents became so alarmed that they took their children home and kept them there for the rest of the school year. Measles also were prevalent in the community, and we have escaped that, while one nearby school had forty cases.

From a religious viewpoint, the work has taken great strides, with a thriving Y. W. C. A., a Miriam Band and four Mission Study classes during the greater part of the year—all giving our girls training for

students expect to attend the Y. W. C. A. conference this summer at Monte Ne, Ark., which will give them such a splendid insight into the great world's work of the Y. W. C. A.

During the session we had visits from two missionaries, Rev. J. W. Moore, of Japan; Dr. W. H. Forsythe, of Korea, and Mrs. Wise, State Secretary of the Y. W. C. A., which were much appreciated by the students as well as the faculty.

The accompanying photograph of the little full-blood Indian girl was taken by our primary teacher, Miss Clara Blake,



A LITTLE FULL-BLOOD MAID AT DURANT, DRESSED FOR HER PICTURE.

who has had a year of experiences trying to teach her the English language, as she understood not a word of English when she came to us in September. The child is an orphan, but is cared for in the town by her guardian. She is devoted to Miss Blake, and will not let the rest of us have much to do with her while she is present.

I believe I never told you of another little Indian girl who last year did not even know what the "heathen" were, and could not understand why missionaries would give up friends and comforts in America to carry them the gospel. This year she is a leader in the Miriam Band, leads in prayer, and was instrumental in keeping up prayer circles every morning during one of the revival services in town this winter, when so many of our girls accepted Christ as their personal Saviour.

We ask your continued prayers in our behalf; that God may show us the way to lead these lives into paths of usefulness for Him.

*Durant, Okla.*

## THE CHANGED ASPECT OF INDIAN AFFAIRS

**D**EVELOPMENTS in the past year make necessary a readjustment of our opinions in several matters pertaining to the Indians and their welfare.

To the surprise of many, the census of 1910 proves that the Indians are not "a vanishing race." Not only have they held their own, but in the past decade the Indian population has increased about 35,000. The total number of Indians now in the United States is 304,950.

It is an arraignment of the white race to confess that, after three hundred years of occupation, there are within our bounds 41,000 Indians who are absolute pagans, another 23,000 who may be called partially evangelized, and forty-one tribes to whom no Christian missionary or teacher ministers.

The Indians are also in peril from several physical causes, and it is in our power to help protect them, if we will, in various ways.

The iniquitous liquor traffic should be

stamped out, as well as the encroaching evils of other drugs.

The Indian dances and pagan ceremonies have been commercialized. These and Indian shows are a fruitful source of harm.

Active measures and widespread educational efforts should be carried forward for the extermination of tuberculosis, trachoma and other prevalent and preventable diseases.

Christian marriage should be insisted upon, and wherever polygamy is practiced it should be abolished.

The Church of Rome continues to exert every effort to hold the Indians under its power. Every American citizen can aid in preventing this by demanding that the order of the Commissioner of Indian Affairs in regard to sectarian garb and insignia be repeated and made binding upon all.

There is much abuse of the law permitting the sale of Indian lands. Under cover of that law, white men are robbing Indian

orphans of their all. They have stolen millions of dollars from helpless children, who will soon become public charges.

Not yet has the government remedied the wrong done the Pimas in allowing white settlers to divert the water of the Gila River, thus making paupers of a once prosperous, industrious people.

These and other wrongs call for righting, for stringent laws to protect the Indians in the possession of the little that the white man's cupidity has left them, and for courageous action and patient effort throughout the whole country in the interest of our weaker Indian people. They voice a loud call, too, for more churches with a better prepared ministry, and schools with more adequate and modern equipment. The red man, as the white, needs the pure gospel.

## GOODLAND INDIAN ORPHANAGE

MRS. BELLA McCALLUM GIBBONS

THE present year has been in several respects one of the best the school has ever enjoyed. The attendance has been larger, the health of the children better, while religious conditions among the pupils have been unusually encouraging and more of the pupils have united with the church than in any year since Rev. C. C. Williams of Hope, Ark., held a meeting here in 1904, which was so wonderfully blessed.

During special meetings held last November, twenty-one of the pupils were received into the church, while fully that many more renewed their vows, confessing their sins to the session of the church and promising to lead better lives.

It is a marked characteristic of the Indian that when they have sinned and their conscience is aroused to lead better lives, they go before the church session, tell all the sins they have committed, promise to lead better lives, and ask the prayers of the church that they may be given strength to withstand temptation. Even the boys and girls do this. What a pity that our race cannot take a lesson from these simple children of God.

The boys of the school have kept up an interesting Y. M. C. A. all this term, hold-

Repeating the summary of Rev. E. Hotchkin, the great need is for prayers, for sympathetic interest, for men, and for money.

John Eliot, at the close of his great task of preparing the Indian grammar, wrote: "Prayer and pains through faith in Jesus Christ will do anything."

Good missionary work could be done by several cameras and typewriters judiciously placed—they would be better than telegrams in sending back to the Church news "from the front." Are there any of these useful "tools for missionary endeavor" stored away unused? If so, start them on their career of usefulness. But if not, "brand new" ones would do just as well. Names furnished on application.

ing their weekly meetings with much zeal. And I am glad to tell our church friends that two of our Indian boys have decided to become ministers of the Gospel to the Indian people when they finish school. They are both fine boys; we all love them, and are so glad they have decided to give their lives to the Master's service.

The girls also had their Y. W. C. A. Every girl in the school belongs to it, and takes part in the meetings. We have some very small girls, tiny little tots, who talk in their meetings, make motions, or second them, in fact help carry on the work much better than many grown women in Christian communities.

Every girl in school belongs also to the Ladies' Aid and Mission Society of the Goodland Church.

The industrial feature of the school has not been as successful this year as we could have wished. They have no equipment and no room where it can be properly carried on. We hope, however, by another year to have both room and equipment to make this department a success. As to the present needs of the school, they are many and varied. We surely need a good mule team to help



cultivate the farm. Another very pressing need is money to buy tools for the boys to work with, money to build and furnish both a manual training and a domestic science room. We need two good sewing machines for the use of the girls, and we need a laundry very much. At present the washing is done in the old-fashioned way—in tubs and kettles out of doors, while the ironing has to be done in a small pantry or out of doors.

One new building, properly equipped could meet all these urgent needs. It might be a memorial building, bearing the name of the donor or of some loved one.

As to the future of our Indian people, that is hard to foretell. Their lands are being sold as fast as the laws will allow. When an Indian dies now his estate is sometimes sold before he is buried. Of course there are two sides to this question, two parties, the seller and the buyer, and if the Indians refused to sell, there would be few buyers. But most of

them will sell when the opportunity is offered and there are always numbers who are waiting a chance to buy.

Another sad feature is that in a very few years none of the Indian children of school age will own any land. Even next year we look for some to enter school who own no lands at all, for it is six years now since the rolls closed, and there are numbers of Indian children almost large enough to attend school who do not own a foot of land.

Many of our church friends have remembered us this year, and we thank all of them for their donations and their prayers. They have helped us pay some of our debts, have helped us make one of our buildings more comfortable, and their gifts and prayers have encouraged us to go forward when sometimes the way seemed dark. We are hoping that we shall have more room and improved equipment another year, but it depends upon the Lord's people.

*Hugo, Okla.*



TWO LITTLE INDIANS AND THEIR LITTLE INDIAN DOG.

## THE ALABAMA INDIANS IN TEXAS

MRS. C. W. CHAMBERS

**T**HERE are no "boom times" in our work among the Alabama Indians.

But in looking over the past year, we can see that our people are making a steady advance, and we have much reason to thank God and take courage.

In spiritual things we find among the younger men and women an increased

earnestness and willingness to take the lead in religious services. About twenty members have been received by the session most of them coming from the Sabbath school. The membership is now about one hundred and twenty.

There has been less whiskey-drinking among the Indians during the past year

perhaps, than in any year since they learned to like the white man's "fire-water."

We have just finished our first full session in the new school building, and the work has been very satisfactory. Though the winter has been unusually severe and

Formerly pots of this food stood by the door of every house. In it was placed a wooden spoon, and each guest was invited to take some. Our Indians have civilized their sofki insted of giving it up. They now eat it fresh and with or without salt. The term "Sofki Indians" is applied to



INDIAN FARMERS—ALE C. THOMPSON AND SON PLOWING.

some of the children lacked sufficient clothing, the attendance has been good.

In our village the corn mortar is a familiar object, being a permanent fixture in every houseyard. It is made of a log hollowed out, in which corn is placed and pounded with the long-handled wooden pestles. Generally "two women are grinding at the mill," as it is a tedious work for one.

Sofki is a favorite dish with all Indians, though called by as many different names as there are dialects. It is the "tomfuller" of the Choctaws, and the "trot ka" of the Alabamas. The word "sofki," I am told, is Creek, which was perhaps the "court language" of the Southeastern tribes.

This delectable dish is made of corn, pounded and sifted and boiled in water. Sometimes wood ashes, hickory nuts or fresh meat is mixed with it, though the meat and nuts may be a modern addition, as it used to be allowed to stand for several days in a earthenware pot before it was "ripe" and ready to eat. It is then slightly bitter, but very nutritious.

those who do not have regular meals, but eat from the common pot and spoon as described.



INDIAN WOMEN MAKING SOFKI.

The village census has shown a gradual increase in numbers in the past few years. This increase in the last decade is about 16 2-3 per cent., the tribe now numbering about two hundred. We have had a doctor in the village only twice within a year.

Our Presbytery at its last meeting encouraged Mr. Chambers to finish his course as a trained nurse, and will take

steps toward establishing an infirmary. This will meet a long felt want, as it is impossible to properly care for the sick in their own homes.

We earnestly ask the continued prayers of God's people for these needy ones who have shown such susceptibility to the influences of the Gospel.

*Kiam, Texas.*

## MISSIONS AMONG THE INDIANS OF THE REFORMED CHURCH IN AMERICA

ANNA LAWRENCE BROWN

THE work of the Reformed Church in America among the Indians was undertaken by the Women's Board of Domestic Missions, and is carried on entirely by that organization.

The first step was taken in 1895 when the Rev. Frank Hall Wright was sent as a missionary to a band of Cheyennes and Arapahoes numbering about five hundred in Colony, Okla. Two years later Rev. and Mrs. Walter C. Roe, whose names are now known and loved throughout the southwestern country, joined Mr. Wright and entered into the work at Colony where they literally pitched their tent and began their life among the Indians.

Under this loving leadership and wise supervision, the Board's work among the Indians has strengthened and widened, until it now has five missions under its fostering care. Colony has a group of eight buildings on the mission tract, and it is here that our largest industrial work is carried on in Mohonk Lodge, where the Indian woman can find a market for her beautiful bead work, sewed with sinew and native art is thus rescued from oblivion. The support of this work however is not confined to the Women's Board of Domestic Missions or to the Reformed Church.

A second mission was established a few years later at Fort Sill among the Apache prisoners, and a third at Lawton, Okla., among the Comanches. Within the last five years the work has been carried into Nebraska and New Mexico, where we have missions at Winnebago and Mescalero.

With the exception of Fort Sill, where we have a mission school and orphanage, all these stations have their resident pastor.

We number in our five missions between six and seven hundred Indian communicants, and about five tribes are dependent upon the Women's Board of Domestic Missions for Christian enlightenment.

A lodge will shortly be built by the Board at Mescalero, similar in purpose to the Mohonk Lodge, and as funds become available it is hoped to have such buildings at each post. They are sadly needed.

### HIGH BRIDGE, NEW YORK CITY.

We are indebted to Miss Brown, chairman pro tem of Indian Work of the Women's Board of Domestic Missions, Reformed Church in America, for this interesting sketch of the missionary operations of that church among the Indians.

The following extracts from a letter written by Mrs. Hattie Powlass Sweezy, of Colony, Okla., a Carlisle girl, published in the *Carlisle Arrow*, mentions some ways in which Mohonk Lodge, through its beautiful Christian ministry of love, conserves the results of missionary and educational work among the Indians.

"For twelve years Miss Mary Jensen, one of our dear missionaries, has been a white mother to these returned students who find it so hard to live good after they get among the old folks again. She is not a field matron, but is in charge of Mohonk Lodge, which is a home for the young men and women of both tribes, the Arapahos and Cheyennes.



"On May 22d a little girl was born to me, under the care of Mary Jensen. There was a conference here that week and when my baby was three days old, Miss Jensen took her to the church. Just before she started her talk on 'The Progress of Indian Motherhood' my baby was introduced to the members of the conference. I named the baby after her.

"Mr. Reece Kinkaide, another of our missionaries, has found a way in which the girls and women of the two tribes can earn

a good, honest living; he buys buckskin and cowhide and sinew and the many kinds of beads needed for Indian work, and then hires the girls and women to make different things, such as moccasins, belts, and purses, hand-bags, Indian dolls, card-cases, lamp-mats, picture frames, scissors-cases and some very beautiful sofa-pillows.

"Many of the returned students, who had fallen and been discouraged, have been lifted on their feet again by these dear missionaries."

## THE STORY OF THE PIMAS

THE Southern Pacific halted at nightfall at Casa Grande, Arizona. Alighting from the train a driver from the Agency offered us the alternative of a long desert drive at night or of staying at the little tavern at the

world of life. A great life-giver had retired—now nothing was left but the sand and the sagebrush and the cacti.

Around us were the scenes of Indian battles. Now all was silent. There was nothing to relieve the monotony of the ride till about midnight when our eyes caught a gleam of light on the horizon.

"What is that? we asked.

"That is Cook's house. He is waiting for you."

An half-hour further drive brought us to the humble home, and cordial, quiet welcome of the missionary.

More than thirty years ago, Rev. Chas. H. Cook, then a city missionary in Chicago, learned of the friendless and helpless condition of the Indians of the Arizona desert and determined to become their friend and helper. He had no Mission Board or Society back of him. Single-handed, with only the help of the Almighty to depend upon, he started for the far Southwest. Part of the way on the Santa Fe train, part of the way picking a ride on a wagon train, part of the way on foot, over almost endless deserts, down mountain defiles, sometimes among hostile Apaches, this devoted man pressed on until he found the Pimas on their reservation.

For ten long years he lived among them, learning their language and gaining their confidence. It was a slow process—that of winning the confidence of Indians who had learned to suspect the white man; but gradually the single purpose and the devoted heart won the battle. The Indians came to the truth presented by the missionary, yielded their lives to



SHALL WE LEAVE THEM ALONE?

station. One glance at the tavern decided us, and in a few minutes we were jogging along over the level sands of the desert.

The moon came up over the hills and shone with an almost ghastly lustre on the dead world around us. A dead world indeed, but one which had once been a

its power, and entered upon the Christian life.

The fruit of those thirty years may be measured by the fact that when we sought them on the reservation there were seven Presbyterian churches with a membership of about 1,300.

The next day was appointed for service in the church near the Government Agency. It was at high noon, and a week day. The thermometer stood at ninety-five in the shade—and there was no shade. But long before the hour appointed for the service, the Indians streamed in over the desert in groups, by individuals, men, women and children, until the house was packed from the pulpit to the door.

Many things were needed to bring that congregation in outward appearance, up to the average of Christian congregations elsewhere, but none could have excelled them in attention, interest and apparent devotion. Of the world's learning they had none, of earthly goods almost none. Their path was one of poverty, even penury and suffering, but their lives had received a mighty impulse. They were striving toward better things and bearing with uncomplaining fortitude the ills that had come upon them.

Once, many years ago, their desert was fruitful, irrigated by the waters of the Gila River. Their fields produced wheat and corn. The roads to Casa Grande were well worn with the loaded wagons carrying their produce in market. But the white

man came, and the Indian must suffer. Settlers above the reservation, in ditch after ditch, took off all the water until almost none was left for those Indians who had always been self-supporting and self-respecting; whose lives had been lives of peace and industry; who had stood with the Government against the Apaches in time of war; and who had every claim upon the Government for protection.

Now their fields are desert. Only occasionally are they able to raise a little produce for their immediate needs. Largely and for years they have been kept from starvation by the rations given them by the Government, but they chafe under an attitude of mendicancy. They went to earn a living with their own hands as their fathers did.

Latterly there has been some prospect of partial relief. It does not seem practicable to return to them the waters of the Gila River, and the construction of a reservoir is now indefinitely deferred. But the Government is planning the installation of pumping stations, which it is hoped will enable them once more to be self-supporting.

But inquirers, however, question the permanent success of such a scheme, and the Indians hesitate to accept the compromise. Why should the white settlers prosper at the expense of the Indians who had prior rights to the water?—  
Editor.

## NATIVE ALASKANS NOT IDLERS

J. S. CLARK

THE native of Alaska is not lazy, by any means. Most of them have regular employment, and to this they bend their energies regardless of the weather. Just now, there are a great number of Indians down at Anita Bay almost twenty miles below Wrangell, on Etalin Island. They form quite a little colony in their tent causes along the beach. They went there in January to troll for "King Salmon" had begun to appear in the channel sometime before and have been there all this time (it is

now March), in spite of snow and wind.

Meeting one of them on the street, he was asked how they were getting along and answered: "Not much fish, but plenty of snow. Two nights ago we had to dig our tents out of the snow to find them. In places snow is twelve feet deep."

The wind has been strong and fierce, yet they work day after day to get these fish, sometimes trolling all day without a catch. Some of our people are sixty miles away trapping, but it is of very little use to try to catch any game, until

the snow melts. One of our elders, who has been at Lake Bay all winter, arrived in his little sloop on Wednesday evening. With his wife and a little boy they have adopted he came forty-five miles through the storms, across the chaonnels, watching the lull in the wind so they might cross. They landed as the church bell was ringing for the midweek prayer service, and they tied up and came to the church at once. In the service they spoke of the trip over the waters and how they had committed themselves to the Lord's care through the voyage. Sometimes it seemed that the sloop would turn almost over, but would right itself again: and now they thanked God for His care in bringing

them through safely. They returned to their work on Friday—furnishing wood for the cannery at Lake Bay.

An elder, who has an invalid wife, spoke of the power of the Gospel in his life. He said: "You know I am not a perfect man. I could not stand here before God and say I am; but you know what kind of man I used to be, the vilest sinner, loving the liquor, but God has changed all that. I have lived in sin and served the devil long enough; God has been good to wait for me to return. Now my life belongs to Him."

Temptations are all around these people. Pray for them, "that their faith fail not."

## THE DYING INDIAN GIRL AND HER STARTLING QUESTION

A little, dark-browed Indian girl  
Lay on her dying bed,  
No loving mother near to bless,  
Or raise her drooping head.  
Beside her lay her moccasins,  
All gaily beaded o'er,  
Her bows and arrows, beads and toys,  
Upon the earthen floor.

A shadow lay on that young face,  
A cloud of doubt and fear,  
As she was groping in the dark,  
And shrank from danger near.  
She heard a step—a Christian man  
Whom God had doubtless sent,  
Stood by the little maid, and o'er  
Her couch of suffering bent.

He took her burning hand in his;  
He told of Jesus' love;  
Of how to save our poor lost souls  
He left his home above;  
He told how on the cruel cross  
His precious blood was spilt,  
And how the wondrous price was paid  
To cleanse us from our guilt.

"And did this Jesus die for me?"  
In eager tones she cried.  
"Oh, yes! for every soul on earth  
This precious Saviour died;  
And in His glorious home above  
He has for thee a place,  
Where robed in white, with angels fair,  
Thou'lt see His lovely face."

"My Saviour?" such a look of peace

"Then am I not afraid.

But how long have you known this tale?"

Questioned the little maid.

"Oh! many years; where white men dwell

The little children sing

The old, old story, o'er and o'er,

Of Christ, our Saviour, King."

My mother died a year ago,

And she was sore afraid;

My sister, too, she feared the dark,"

Whispered the dying maid;

"If it be true your children sing

This story o'er and o'er,

Why did you never come to us

And tell the tale before."

The white man sadly bowed his head:

His soul was rent with shame;

I bring her question home to all

Who bear the Christian name.

He did not answer it to her,

For when he raised his head

The youthful soul had gone to God—

The Indian girl was dead.

Will not the souls of countless hosts

From every tribe and land,

Rise up in God's great judgment day,

A vast accusing band,

If we who know the story blest

Do not by tongue or pen,

To every tribe, in every land,

Tell it all out again?





## OUR JUNIORS



### MY LITTLE NAVAJO FRIEND

MRS. A. W. DIMOCK

**M**Y little Navajo friend was about nine years old when I first saw him. He came rolling like a ball to my feet from the back of an Indian pony. The boy had been riding around his flocks of sheep and goats to keep them from wandering away and getting lost. He galloped up to the hogan

so I got on my horse and rode half a mile to where he was tending his flocks. I found him holding in his arms a little motherless lamb that was bleating for its breakfast. His sister ran into the flock and caught an old mother goat which she held while it fed the little lamb.

Getting off my horse, I talked to the



Courtesy of "Over Sea and Land."

"I FOUND HIM HOLDING IN HIS ARMS A LITTLE MOTHERLESS LAMB."

The little Navajo boy in our story lives in Arizona. The Indian children have been free in the open so long that it is hard for them when they have to settle down to school life, so the missionaries sometimes have school out of doors! By every kindness they win the people to love and trust them. A Presbyterian tell us of a little girl named Bah-he, the most faithful shepherd child in all the reservation. When the missionary school was opened, Bah-he longed to go, but her mother died and Bah-he took care of the little ones and sent her sister to school. One day when she went to see the missionary she had a bad sore-throat, and the lady said, "Stay with me until you are better, Bah-he." But Bah-he answered, "No, I must not stay; no one else knows where all the little goats belong." So faithful Bah-he plodded back again through the deep snow. At another time when she was very sick the missionary wanted to take her to the hospital, but her heathen father would not allow it; he sent for the cruel medicine man. The old people cling to the old ways, but the younger ones are glad of the love and help that our missionaries bring them.

where I was making signs and trying to talk to his mother.

Indian ponies don't like white people,

and this one shied when he came near me. That is why the little Indian pitched over his head and came rolling to my

feet. He must have been used to tumbling off his horse, for he didn't seem to mind it a bit. He jumped up and, running to his pony, caught it by the mane. He stuck his toes into the pony's foreleg, climbing up its mane, and when he was again on the creature's back went galloping off to his flocks.

I wanted to see more of the boy, whose

was passed, and the air in the hogan grew worse and worse until it was bad enough to poison eyes that were well.

There was a tiny fire of sage brush on the earthen floor in the middle of the room and over it some Navajo children were roasting corn. Near the fire the papoose with the sore eyes was sitting in his mother's lap. Beside her the medicine



INDIAN BOY ON PONY.

face half hidden by the long hair that streamed over it, was solemn as an owl, children, but they couldn't understand a word I said, and they turned their faces bashfully away. In a moment the boy forgot me, and sprang for his pony as two of his companions went racing past us. Soon he was on their track, and I saw him no more until I went to his mother's hogan that night.

Before that time I had ridden far over the Arizona prairie to the store of an Indian trader, to get him to come and help me talk with the Navajo children. When we reached their home we found a big medicine man who had come to cure the sore eyes of a little papoose. Indian men and their squaws sat around the room and chanted a kind of song. Many of them were smoking and every few minutes a hand was raised, which meant, "Pass the tobacco." Then the tobacco

man was shaking a rattle, made of dried gourd with shells in it. After this he stirred powders and dried herbs in water, and rubbed the body as well as the sore eyes of the papoose with the mixture, and tried to make the baby drink it.

Everybody was solemn. But my little Navajo friend, when the medicine man was looking the other way, tickled the feet of the sick baby. When I laughed, the boy looked at me and laughed a little, too. I was so glad to find he could laugh that I gave him some candy and after that we were good friends.

But while I rode back with the trader that night my heart was heavy as I thought of the suffering baby and the medicine man. I was glad to hear of a missionary hospital where at least some of the Navajos may have gentle treatment and white man's medicine.

## HOME MISSION PROGRAM FOR JULY, 1912

"The Good Shepherd giveth His life for the sheep."—John x : 11.

Hymn 334—"The King of Love my Shepherd is."

Prayer—Of thanks for the unflinching care of the Good Shepherd; and that we may be tender and faithful under-shepherds.

The Voice of the Good Shepherd—John 10: 1-18.

Prompt Transaction of Business.

## MISSIONARY WORK AMONG THE INDIANS.

In the Fold—Indian Presbytery.

Our Sheep of To-day—Goodland, Durant, Alabama Indians, Mobonk Lodge.

Roll Call—Respond with Bible verses containing the word "sheep" or "shepherd."

Tending the Sheep—Cole, Lloyd, Firebaugh.

Hearing the Shepherd's Voice—Reading, the testimony of James Yellow Bank.

Protecting the Sheep—Old and New Environments, the Pimas.

Hymn 569—"Dead Shepherd of Thy people, hear."

Prayer—That we may make it possible for the Indians to bear the voice of the Good Shepherd; that

they may follow Him, and go in and out and find pasture; and that the "other sheep," the pagan Indians, may be brought into the fold of Christ.

## NOTES:

The various numbers may be given out to one person, to combine and condense the articles embraced, or they may be sub-divided among several. In any event, not more than five minutes should be allowed to any one number.

The suggestive programs given each month can be adapted easily to a Children's Society. This will, of course, necessitate elimination of some numbers, the breaking up of others, the addition of more songs, and perhaps other recitations or verses. The questions under "Can you tell?" might be given out as "nuts to crack", or used in other ways to add to the interest of the meeting. Of course, the leader herself should be conversant with the work.

The Junior Department will often furnish attractive additions to both Senior and Junior programs. Don't be afraid to change programs—rather, be afraid not to, for they are nearly always improved by adapting to the peculiar needs of each individual Society.

## HOME MISSION TREASURER'S REPORT, MAY, 1912

	1912	1911	Increase	Decrease
Total Receipts, May .....	\$ 4,618.83	\$ 3,176.08	\$ 1,442.75	
RECEIPTS: APRIL 1ST TO MAY 31ST.				
From Churches .....	\$ 6,892.82	\$ 6,443.00	\$ 449.82	
" Sabbath Schools .....	2,993.33	1,320.61	1,672.72	
" Societies .....	1,327.33	869.09	458.26	
" Individuals .....	641.39	3,689.24		\$ 3,047.85
" Legacies .....	1,250.00	670.40	579.60	
" Interest .....	523.75	591.75		68.00
" Literature .....	29.56	36.51		6.95
	<hr/> \$13,658.20	<hr/> \$13,620.60	<hr/> \$ 3,160.40	<hr/> \$ 3,122.80

From Permanent Loan Fund.....	\$ 970.31
" Board of Domestic Missions.....	325.00
" Special Loan for Durant College.....	500.00
" Church Erection Loans.....	565.15
" Special Evangelistic.....	887.03
" Soul Winners' Society.....	575.35
Balance March 31, 1912.....	166.22
	<hr/> \$17,647.26

A. N. SHARP, *Treasurer.*





## CHRISTIAN EDUCATION AND MINISTERIAL RELIEF

Address all Communications to  
**REV. HENRY H. SWEETS, D.D., Sec'y,**  
122 Fourth Ave., Louisville, Ky.

Make all Remittances to  
**MR. JOHN STITES, TREASURER,**  
Fifth and Market Streets, Louisville, Ky.

### THE OLD ARAB PRIEST AND THE OLD PREACHER A PARALLEL

REV. J. D. MADDUX, M. D.

**E**AST of the Red Sea, with a long narrow strip of Turkey intervening, extending east of the Persian Gulf, and from the Arabian Sea north, nearly to the "promised land," lies Arabia. The inhabitants are called Arabs. The purest type, called Bedouins, lead a nomadic life—wander from place to place with no fixed habitation—very much as did Abraham, and many of them worship the sun. It is probable that these Arabs are the descendants of apostate Hebrews. The country is a high table-land, mountainous and desert.

To an aged Arab I would call your attention—an aged Arab priest. He has ridden to and fro with his people, over rocks and burning sands, in search of pasture and water for their flocks, for perhaps four score years. But he is now to take his last ride. See him, with form still erect, leaning on his staff, his hair and beard long and white as snow. He stands apart from those in the camp, an on turning his eyes, dim with age, toward the shoreless desert, and then turning them with imploring eagerness toward the rising sun. Then he turns them with loving kindness on his beautiful milk-white Arabian steed, with his heavy, flowing mane and tail clean and white is linen, who seems by intuition to know that some bereavement is now to come into his life, and has come to the kind

old master for an explanation. And he shall know. For do you not see that group of men standing at a distance in earnest conference? The old man knows what it means. Having grown old to the point of helplessness—to the point of absolute dependence—he knows he must be dealt with according to the ancient custom of his people. In the group of men talking in low tones we see lots cast. Then two men withdraw and saddle their steeds. Another saddles the beautiful steed of the old man. Two others go to the old man, who sadly but silently yields to their ministrations. They bathe him after their manner, and put on him clean apparel. All others of the camp have disappeared in their tents. The old man is silently and gently lifted into the saddle of his faithful Aldaberan who is now unusually attentive to his master. Those who drew their lots ride up, one in either side of the old man. Without parley or "good-byes" at once and in silence the three ride straight into the desert. From "early morn till high noon" they ride. Then as if by appointment they stop. The attendants dismount and gently lift the old man from his steed. Spreading a beautifully colored cloth on the sand they lay the old man not unlovingly upon it. Leaving him "a crust and a bone," they take his staff, mount their steeds in silence and not hurriedly, take the leading-strap

of the old man's steed, and, leading him, ride away and back to the camp, where they arrive after night, and where no questions are asked. Never more will human eye see the old man. Thus do the heathen.

## REPORT OF THE COMMITTEE ON SYSTEMATIC BENEFICENCE

THE following recommendations of the Systematic Beneficence Committee touching the work of the Christian Education and Ministerial Relief were adopted by the General Assembly, Monday, May 20, 1912.

That the sum of \$129,000 be recommended as the minimum amount requested for the work of Christian Education and Ministerial Relief. (This is 14 per cent. of the amount asked for all the Assembly causes, \$909,000.)

In addition to the minimum amount named above which is necessary to maintain the work of the church without peril of losing ground, we desire to call attention of all and especially to such as are able to make large gifts or bequests to the \$183,000 still needed to complete the \$500,000 called for by the Assembly of 1910 as an Endowment Fund for ministerial relief to care for our aged ministers in their declining years.

## REPORT OF THE STANDING COMMITTEE OF CHRISTIAN EDUCATION AND MINISTERIAL RELIEF

THE following report was made by the Standing Committee to the General Assembly, at Bristol, Tenn., and adopted Monday, May 20, 1912.

There were placed in the hands of the Standing Committee on Christian Education and Ministerial Relief the minutes of the Executive Committee, the annual report of the committee and overtures, Nos. 65 and 68.

We recommend the approval of the records of the committee and heartily

I had thought when I wrote the title, "The Old Arab Priest and the Old Preacher," to make the application. But I cannot. I leave that for the reader. How do you treat the "Old Preacher"?

We recommend the election, by this Assembly, of the Secretary of Christian Education and Ministerial Relief for a term of three years.

We recommend that one Executive Secretary be elected for each cause to have general supervision and direction of the entire work of the committee and that the Executive Committees elect all the Department Superintendents, or other secretaries or assistants that are needed. The secretary shall be a member of the Executive Committee.

We make the following nominations: For Executive Secretary of the General Assembly for Christian Education and Ministerial Relief: Rev. Henry H. Sweets, D. D. For members of the Executive Committee: J. S. Lyons, D. D., Brainard Lemon, J. W. Adams, James Trimble and Rev. W. W. Akers.

commend the committee for its thorough and faithful management of all the causes entrusted to its care.

We present the following recommendations:

1. The overtures 65 and 68, asking that a man or men be appointed to present the claims of the ministry to the schools and colleges of the land, be answered in the negative, for the reason that the funds in the treasury are not sufficient to permit the employment of a man or men suitable to this work.

We cordially commend the Executive Committee for the wise efforts they have made in this direction without incurring the expense of the salary of a man suited to this task, and we acknowledge with gratitude to God the success which has attended this part of the work of the committee; but to better meet the need set forth in the overture No. 65, your committee would recommend that the Executive Committee continue its work of sending its secretary to the schools and colleges of our church and to the State Universities to address the students and confer with individuals or the claims of the Gospel Ministry; and diligently continue the use of the best literature which will be helpful in guiding into the ministry the young men whom God hath chosen for this great work.

We would recommend further that pastors, especially those in country churches, (the chief source of candidates for the ministry) remember the great need in their prayers in the pulpit and make faithful effort to seek out in the homes, grammar and high schools, such young men as God may call into the ministry of the word.

We would call attention to the fact that there has been a decrease in the past year of over five thousand dollars in the contributions to the great work of educating men for the ministry, and we would most earnestly urge that all pastors and churches endeavor to realize the very great importance of this branch of the church's work, as fundamental and basic in its vital relation to the causes of Home and Foreign Missions and act accordingly.

2. We would recommend in regard to Ministerial Relief that while there is cause for rejoicing in the blessing of God upon this work, which has enabled the committee to substantially increase the amounts given to some of the most needy beneficiaries yet we call upon the

church for increased liberality towards the work and we would urge the pastors and sessions to co-operate with the committee in the work before it, of increasing the Endowment Fund as rapidly as possible to at least \$500,000.

3. We recommend that overture No. 68, asking that the Executive Committee be moved to South Carolina or Georgia with a view to securing 8 per cent. interest on investments of the Endowment Funds, be answered in the negative.

4. We recommend that the General Assembly designate the last Sabbath in February and the preceding Thursday to be observed by our schools and colleges, seminaries and churches, as a day of special prayer for the outpouring of the Spirit of God upon those institutions and the youth pursuing their studies in them, as set forth in the annual report of the Executive Committee.

5. We would further recommend that the Assembly endorse the recommendation of the Executive Committee, that in cases of loans to young men, studying in schools of medicine, with the purpose of going to the foreign field as medical missionaries, the endorsement of the Executive Committee of Foreign Missions be secured, in addition to that of the Presbytery in order that only those who are likely to be acceptable for the work be aided from the funds of the committee.

6. We recommend that the Assembly approve the recommendations of the Permanent Committee of Systematic Beneficence that the thanks of the Assembly be given to Mr. John Stites, Treasurer of this Committee, for his valuable services rendered without compensation; and that all undesignated funds shall be distributed by the committee when and as the needs of its several departments are ascertained.

THOMAS CUMMINS, *Chairman.*



## REPORT OF AD INTERIM COMMITTEE ON HOME AND SCHOOL

THE following report of the Ad Interim Committee appointed by the General Assembly in 1911, to take into consideration the Home and School and make recommendations on the same, was adopted by the General Assembly in session at Bristol, Tenn., Wednesday, May 22, 1912.

To the General Assembly of Presbyterian Church in U. S., to meet in Bristol, Tenn., May 16, 1912:

This committee was appointed "To take into consideration all matters concerning the work of the Home and School in order to recommend to this Assembly a permanent policy as to the future of its Existence and Work." To us also were referred overtures to 1911 Assembly Nos. 25 37-A, inclusive and also No. 53 "touching the Education of Missionaries' Children."

The committee begs leave to report that in obedience to the above direction we gathered information from every available source that in our estimate would throw light on subject—going over in detail all actions of Assembly pertaining to the Home and School—securing all possible information from minutes of Board of Trustees, from Superintendent Home and School; and the Executive Committee Education and Relief. We also visited Fredericksburg making personal inspection of plant and equipment and so far as opportunity offered examined into actual working of the institution.

We gave full hearing to all parties desiring to give information or suggestions, whether personally or by letter. Patient attention was given to overtures referred to us and to report of ad interim committee "On Education of Children of Foreign Missionaries" made to 1910 Assembly. We inquired into provision made by other churches for care of same classes for whose benefit the Home and School was erected. We find that with one consent they speak of great expense of such Homes. Some found them in actual

working so unsatisfactory as to abandon them. Some fixed age limit so low as fourteen for boys, sixteen for girls. So far as we could find no church has attempted to give college education, as we have done in our institution.

We beg leave to present the following letter from Secretary of Executive Committee of Foreign Missions as giving needed information on foreign missionary aspect of subject:

"Dear Brother Grier:

The home salary of our missionaries is fixed on the basis of the smallest of our field salaries, namely, that of our China Mission, and this is \$900.00 per annum for a married couple. The home salary for a single missionary is \$400.00 per annum. In addition to this we pay to each missionary, whether at home or in the field, \$100.00 for each child under ten and \$125.00 for each child over ten and under twenty-one. For the children of missionaries at school in this country, or at boarding school in Shanghai, or other foreign seaports, we pay an allowance of \$200.00 each per annum.

With cordial regards,

Yours fraternally and truly,

S. H. CHESTER, *Secretary.*

In reference to overtures Nos. 25, 37-A we find that they seem to have had a common origin, viz: Being in answer to appeals of Messrs. H. H. McLean, W. Mayo Smith, J. W. Adams and Samuel Woodbridge, a committee of the Alumni of the Home and School. The petitions vary from that of Winchester Presbytery, which demands that no change be made even in detail of its methods or aims, to that of Mobile Presbytery which requests that the whole institution be discontinued.

It is not the purpose of the committee to tabulate data, giving anew information that has been kept before the church during the whole history of the institution.

We take for granted that it is a well known fact that, while the charter of the institution makes no provision for aid to widows of deceased ministers and missionaries, yet, through the years, such widows have been encouraged to come to Fredericksburg, and, if able, to purchase a home, while the management of the Home and School has paid to them \$10.00 per month for board of each child instead of taking children into the Home and School.

There has grown up, therefore, in Fredericksburg, a settlement or community of widows in addition to the Home and School. We examined so far as possible into the safety of money so invested by these widows and were assured by those best able to judge that whatever may be the attitude of our church toward the institution in Fredericksburg, these cottages would even at forced sale bring more than amount paid for them.

Our investigation, therefore, included, first, the settlement or community; second, the home; third, Fredericksburg college.

1st. In the settlement we found that there were sixteen widows and their children. Of these twelve were widows of workers in home field and four were widows of foreign missionaries. We find that in homes of twelve widows of workers in home field there were: children, 43. Of these children there were in college, ten. That these widows drew from Relief Fund \$1,850.00; that these widows drew from Home and School for board of children, \$3,080.00. Average per family (apart from education) \$411.00. That the four widows of foreign missionaries had in their homes, children, seven. Of these children there were in college, two. These widows drew from Relief Fund, \$100.00. These widows drew from Foreign Mission Fund, \$980.00. These widows drew from Home and School, (Board of Children) \$680.00, making average per family (apart from education), \$440.00.

#### SECOND: THE HOME.

In home were, children, thirteen. Of these five were children of living foreign missionaries; both parents dead, three;

mother living but not in Fredericksburg, three; both parents living, two.

The cost of home for past year aside from education of children, after deducting \$4,014.02 reported paid to mothers for board of children in their homes was, \$5,016.05. An average per inmate, \$385.85. In addition one child was reported to draw from Relief Fund, \$50.00. And from letter of Dr. Chester we presume that the five children of foreign missionaries drew that amount allowed to children in America, \$200.00—\$1,000.00.

#### THIRD: FREDERICKSBURG COLLEGE.

This institution was founded by Rev. A. P. Saunders in connection with home and school. In 1897 the Assembly ordered that the connection between college and home and school be severed and the property sold. The college from that date until January, 1910, was conducted as separate institution; payment for tuition of beneficiaries of home and school being by management, (twenty-four inmates by terms of sale receiving free tuition for ten years). We find that in 1904 the management reports that they are paying for children in Primary Department, 30.00; in college \$55.00 per annum. The Assembly of that year directed Board of Trustees to take up the question of more economical arrangement for the tuition of the children. In 1908 the Assembly recommends "That it may become necessary to establish a teaching department, the Board of Trustees be authorized to erect or purchase buildings for this work whenever in judgment of the Board it shall be necessary or advisable."

Under this authority the property known as that of Fredericksburg College was purchased January, 1910, for \$18,000.00 and the college reopened under management of home and school.

We found this property to consist of well located lot of ample dimensions—a dormitory in good state of repair and the college building—a dwelling (remodeled and added to) in poor condition and very inadequate to work designated to be done by college.

On this property rests a debt of \$12,470.00. In estimate of representative of

management, who presented to us financial side of work, there is urgently needed an immediate expenditure of a like amount to give an adequate plant of even most moderate proportions for carrying on work in creditable fashion.

The following exhibit would seem to show that the intention of more economical tuition of children of home as contemplated by the Assembly of 1904, has not been realized.

THE HOME AND SCHOOL CARED FOR AND EDUCATED  
UNDER OLD PLAN:

	Per Capita
In 1904, 55 children at cost of \$ 9,828.00	\$179.00
In 1908, 79 children at cost of 12,651.00	160.00
In 1909, 84 children at cost of 13,238.00	157.00

CARED FOR AND EDUCATED UNDER THE UNITED CONTROL  
OF COLLEGE AND HOME AND SCHOOL:

	Per Capita
In 1911, 75 children at.....\$20,334.00	\$271.00
In 1912, 62 children at..... 20,838.00	336.00

So far as we could find, that for sessions of  
1910-11, the expense on account of college  
was .....\$12,533.58  
1910, the Income on account of College was.. 5,731.95

Net cost .....\$ 6,801.63  
1911-12, Expense Account on account of college was .....\$11,808.07  
1911-12, Income Account on account of college was ..... 6,250.01

1911-12, net cost.....\$ 5,558.06  
We found in College from Home and School, 20;  
in Preparatory Department, 23; in Primary Department,  
18. Total in School, 61.

We were assured by all parties in Fredericksburg with whom we had conference, that under private ownership the college had always been a paying proposition. The above exhibit would seem to argue for mutual advantage of separate management.

In view of all the facts gathered, the committee unanimously makes following

RECOMMENDATIONS.

1. Since in the eighteen years of its existence only thirteen families have taken advantage of the offer made by the Home and School to furnish to missionaries while on furlough, a home and also free board and tuition for their children, that the contemplated home for this purpose be erected at Montreat, North Carolina, and the management of the Mountain Retreat Association be authorized to

solicit funds for building sufficient number of cottages designed for summer occupancy provided the Mountain Retreat Association shall deed to the Presbyterian church in the United States suitable and sufficient land on which the proposed buildings shall be erected.

2. That the whole matter of education of children of foreign missionaries be referred to Executive Committee Foreign Missions, with suggestion that where practicable they unite with other churches in establishment and support of preparatory schools where needed in foreign field, and the payment of travelling expenses of teachers in reaching foreign field be continued.

3. That the institution known as Fredericksburg College be separated from the Home and School, and that the buildings and grounds of Fredericksburg College be offered to the present management free of rent for two years, under condition that they maintain the college as at present organized, keep property insured and pay for repairs. The Assembly to pay interest on present indebtedness, but to be in no way responsible for the management of the institution.

4. That the policy of the church shall henceforth be to give equal aid to widows and families of deceased ministers when in need of financial assistance, irrespective of place and residence or agency through which help of the church is extended. The aid in every case being so far as the church can give it, in proportion to actual need.

(This action is not to be construed as abrogating for present any understanding or agreement between Executive Committee, Foreign Missions and missionaries on the foreign field.)

5. That dating from June 1, 1914, the age limit beyond which the advantages of Home and School shall be withdrawn shall be in case of boys sixteen, or girls eighteen.

J. M. GRIER,  
CHARLES C. CARSON,  
W. R. LAIRD,  
A. N. GORDON.



# CHRISTIAN EDUCATION AND MINISTERIAL RELIEF

RECEIPTS FROM APRIL 1, 1912, TO MAY 31, 1912

The General Assembly at Bristol, Tenn., in May, 1912, requested the churches to contribute \$909,000 for her benevolent work. Of this, \$129,000, or fourteen per cent., is for the four regular causes of our work—Education for the Ministry, Ministerial Relief, Assembly's Home and School and Schools and Colleges. In addition to this the Assembly requests that \$184,109.44 be added to the Endowment Fund, making it "at least \$500,000 as soon as possible."

## REGULAR CAUSES.

**ALL CAUSES.**—Of the \$129,000 asked by the General Assembly for these causes, we have received during the first two months \$15,375.81—an increase of \$2,835.31 as compared with last year. This leaves a balance of \$113,624.19 to be raised during the remaining ten months of the year. The itemized statement given below shows the source from which the contributions for each cause have been received.

**EDUCATION FOR THE MINISTRY.**—Church, \$3,370.41; Sunday Schools, \$65.83; societies, \$193.50; individuals, \$134.00; legacies, \$837.56; refunded by candidates, \$170.00; miscellaneous, \$45.39. Total, \$4,816.69. Received during same period last year, \$4,371.21—increase over last year, \$445.48.

**MINISTERIAL RELIEF.**—Churches, \$3,549.30; Sunday Schools, \$65.08; societies, \$49.94; individuals, \$65.50; legacies, \$337.56; interest from Endowment Fund, \$3,039.11; miscellaneous, \$13.48. Total,

\$7,119.97. Received during same period last year, \$5,112.12. Increase, \$2,007.85.

**THE HOME AND SCHOOL.**—Churches, \$791.57; Sunday Schools, \$117.25; societies, \$103.83; individuals, \$29.60; legacies, \$200.00; miscellaneous, \$31.83. Total, \$1,274.08. In addition to this, we have received \$1,658.76 from board, tuition and rent. Received during same period last year, \$2,506.14. Increase, \$426.70.

**SCHOOLS AND COLLEGES.**—Churches, \$491.30; Sunday Schools, \$7.81; societies, \$1.00; individuals, \$4.40; miscellaneous, \$1.80. Total, \$506.31. Received during same period last year, \$551.03. Decrease, \$44.72.

## SPECIAL FUNDS.

**SCHOOLS AND COLLEGES LOAN FUND.**—Churches, \$93.50; societies, \$50.10; individuals, \$200.00. Total, \$343.60. Received during same period last year, \$325.50. Increase, \$18.10.

**ENDOWMENT FUND OF MINISTERIAL RELIEF.**—No part of the regular collection is given to this fund. Amount requested, \$500,000 as soon as possible. Of this amount \$315,107.41 had been received up to March 31, 1912. Received during April and May: Churches, \$146.96; Sunday Schools, \$1.44; societies, \$5.00; individuals, \$629.75. Total, \$783.15. Received during same period last year, \$704.78. Increase, \$78.37. Total amount of Endowment Fund, May 31, 1912, \$315,890.56. Amount yet to be raised, at least \$184,109.44.

## MAY OFFERING

The following offerings were received during the month of May: Education for the Ministry \$2295.47; Ministerial Relief, \$2,409.76; Assembly's Home and School, \$798.04; Schools and Colleges, \$178.39. Total, \$5,681.66. Total for May, 1911,

\$5,739.02. Decrease from last year, \$57.36. Endowment Fund of Ministerial Relief, May, 1912, \$187.38; May, 1911, \$248.94. Decrease, \$61.56. Schools and Colleges—Loan Fund, May, 1912, \$100.00; May, 1911, \$125.00. Decrease, \$25.00.

# PUBLICATION AND SABBATH SCHOOL EXTENSION

Branch Department at  
Texarkana, Ark.-Texas

PUBLISHING HOUSE:  
212-214 North Sixth St.  
Richmond, Va.

## SUNDAY SCHOOL EXTENSION NEEDS

The following list shows the number of white children of school age outside the Sunday-school in each Southern State:

Alabama, .....	\$ 155,000	North Carolina, .....	80,000
Arkansas, .....	55,000	Oklahoma, .....	50,000
Florida, .....	60,000	South Carolina, .....	45,000
Georgia, .....	190,000	Tennessee, .....	225,000
Kentucky, .....	390,000	Texas, .....	410,000
Louisiana, .....	190,000	Virginia, .....	91,000
Maryland, .....	105,000	West Virginia, .....	142,000
Mississippi, .....	127,000		
Missouri, .....	380,000	Total, .....	\$2,695,000

## A NEW LIFE OF CHRIST

A NEW book on the *Life of Christ* is for sale at our book store. The author is the Rev. Philip Vollmer, Ph. D., D. D., Professor of the New Testament in the Central Theological Seminary of the Reformed Church in the United States, at Dayton, O. It is designed for pastors, Christian workers, advanced Bible classes in our Sunday-schools and for students in the higher institutions of learning, and for this reason it is comprehensive in scope and very thorough as to method. The "Introduction" treats of the physical, political, intellectual, religious, moral and social world in which Jesus lived, and some knowledge of which is essential to a full understanding of our Lord's life. The "Events of the Life of Christ" are purposely told in the language of the inspired gospels, the text being illuminated by copious, yet concise notes of an expository archaeological and practical character. In the Appendix, which contains six chapters, a number of questions are discussed concerning which our more thoughtful lay members should be informed by the Church herself, because radical views about Christ are constantly

pressed upon their attention in current literature. These chapters treat in a popular manner of the character, the mission, the work, the example, the miracles, the incarnation, the self-consciousness, the resurrection, the great influence and the non-biblical views of Christ.

The book has been purposely published at this time in order to meet the demand of our pastors and Sunday-school workers for helps in preparing the Sunday-school lessons now being taken from the life of Christ. A book like Dr. Vollmer's will be of considerable value for all the more advanced Bible students in their meditation on the life of Christ.

There has been a distinct need for a text-book in our schools and colleges which presents the great truths concerning the life and character of Christ in a scholarly and convincing, yet in popular form for young students, and this volume meets this need in a most admirable way.

The Publication Committee has arranged for an imprint edition of the work, which will be furnished at \$1.10, postpaid, in cloth, or at 85 cents in manila covers.

## MISSIONARIES OF THE PRESBYTERIAN CHURCH, U. S.

AFRICA—CONGO MISSION. [21].  
IBANCHE. 1897.

- \*Rev. and Mrs. J. McC. Sleg.
- Rev. and Mrs. A. L. Edmiston (c).
- \*Rev. and Mrs. A. A. Rochester (c).

## LUEBO. 1891.

- Rev. W. M. Morrison.
- Rev. and Mrs. Motte Martin.
- Dr. and Mrs. L. J. Coppedge.
- \*Dr. Jos. C. Prichard.
- Rev. and Mrs. L. A. DeYampert (c).
- Miss Mearl Fesling (c).
- Rev. and Mrs. G. T. McKee.
- Rev. Robt. D. Bedinger.
- Rev. and Mrs. C. L. Crane.
- Mr. T. J. Arnold.

## E. BRAZIL MISSION. [15].

## LAYRAS. 1893.

- Rev. and Mrs. S. R. Gaumon.
- Miss Charlotte Kemper.
- Miss Ruth See.
- Mr. and Mrs. A. F. Shaw.
- Mrs. D. G. Armstrong.
- Rev. Joseph Orton.
- \*Rev. H. S. Allyn, M. D.
- \*Mrs. H. S. Allyn.
- Mr. and Mrs. C. C. Knight.
- \*Mr. and Mrs. B. H. Hunnicutt.

## ALTO JEQUITIBA. 1900.

Mrs. Kate B. Cowan.

## W. BRAZIL MISSION. [11].

## ITU. 1909.

- \*Rev. and Mrs. R. D. Daffin.

## BRAGANCA. 1869.

Rev. and Mrs. Gaston Boyle.

## BRAGANCA. 1907.

- \*Mrs. F. V. Rodrigues,
- Fredericksburg, Va.
- \*Rev. and Mrs. J. R. Smith.

## SAO PAULO.

Rev. and Mrs. J. P. Smith.

## DESCALVADO. 1908.

Rev. and Mrs. Alva Hardie.

## N. BRAZIL MISSION. [11].

## FORTALEZA. 1882.

- \*Mrs. R. P. Bird, Fredericksburg,
- Virginia.

## GARANHUNS. 1895.

Rev. and Mrs. G. E. Tenderlite.

Rev. and Mrs. W. M. Thompson.

## PERNAMBUCO. 1873.

- Miss Eliza M. Reed.
- \*Miss Margaret Douglas.

## CANHOTINHO.

Dr. G. W. Butler.

Mrs. G. W. Butler.

## NATAL.

Rev. and Mrs. W. C. Porter.

## MID-CHINA MISSION. [73].

## TUNGHIANG. 1904.

- Rev. and Mrs. J. Y. McGinnis.
- Rev. and Mrs. H. Maxey Smith.
- Miss R. Elinore Lynch.
- Miss Kittie McMullen.

## HANGCHOW. 1867.

- Rev. and Mrs. J. L. Stuart, Sr.
- \*Rev. G. W. Painter, Pulaski, Va.
- Miss E. B. French.
- Miss Emma Boardman.
- Miss Mary S. Matthews.
- \*Rev. and Mrs. Geo. Hudson.

Miss Venie J. Lee, M. D.

Rev. and Mrs. Warren H. Stuart.

Miss Annie R. V. Willson.

Miss Rebecca E. Wilson.

Rev. and Mrs. R. J. McMullen.

## SHANGHAI.

Rev. and Mrs. S. I. Woodbridge.

## KASHING. 1895.

- \*Rev. and Mrs. W. H. Hudson.
- Dr. and Mrs. W. H. Venable.
- Rev. and Mrs. J. M. Blain.
- \*Miss Elizabeth Talbot.
- \*Mr. & Mrs. H. B. Vanvalkenburgh.
- Rev. and Mrs. Lowry Davis.
- Miss Irene Hawkins.
- \*Miss M. D. Roe.
- Miss Mildred Watkins.
- Dr. and Mrs. A. C. Hutcheson.
- Miss Elizabeth Corriher.
- Rev. C. H. Smith.

## KIANGYIN. 1895.

- \*Rev. and Mrs. L. I. Moffett.
- Rev. and Mrs. Lacy L. Little.
- \*Dr. and Mrs. Geo. C. Worth.
- Mr. and Mrs. Andrew Allison.
- \*Miss Rida Jourlman.
- Mrs. Anna McG. Skyes.
- Miss Ida M. Albough.
- Miss Carri L. Moffett.

## NANKING.

Rev. and Mrs. J. L. Stuart, Jr.,

Dr. and Mrs. R. T. Shields.

Rev. and Mrs. P. F. Price.

## SOOCHOW. 1872.

- Mrs. H. C. DuBose.
- Rev. J. W. Davis.
- Dr. and Mrs. J. R. Wilkinson.
- Dr. and Mrs. J. P. Mooney.
- Miss S. E. Fleming.
- Miss Addie M. Sloan.
- \*Miss Gertrude Sloan.
- Mrs. M. P. McCormick.
- \*Rev. and Mrs. P. C. DuBose.
- Rev. R. A. Haden.
- \*Mrs. R. A. Haden.

## NORTH KIANGSU MISSION [57].

## CHINKIANG. 1883.

- Rev. and Mrs. A. Sydenstricker.
- \*Rev. and Mrs. J. W. Paxton.
- \*Rev. and Mrs. D. W. Richardson.
- Rev. and Mrs. J. C. Crenshaw.

## TAICHOW. 1908.

- Rev. C. N. Caldwell.
- \*Mrs. C. N. Caldwell.

## HSUCHOU-FU. 1897.

- Rev. Mark B. Grier.
- Mrs. Mark B. Grier, M. D.
- \*Dr. and Mrs. A. A. McPayden.
- \*Rev. and Mrs. Thomas B. Grafton.
- Rev. Geo. P. Stevens.
- Rev. F. A. Brown.
- Miss Mary P. Thompson.
- Miss Charlotte Thompson.

## HWAIFU. 1895.

- Rev. and Mrs. H. M. Woods.
- Miss Josephine Woods.
- Rev. O. F. Ystes.
- Dr. and Mrs. Wm. Malcolm.
- YENCHENG. 1909.
- Rev. and Mrs. H. W. White.
- Rev. and Mrs. C. F. Hancock.
- \*Dr. R. M. Stephenson.

## SUCHIEN. 1893.

- Dr. and Mrs. J. W. Bradley.
- \*Rev. B. C. Patterson.
- \*Mrs. B. C. Patterson, M. D.
- Rev. and Mrs. W. F. Junkin.
- Mr. H. W. McCutchan.
- Miss Mada McCutchan.

## TSING-KIANG-PU. 1887.

- Rev. and Mrs. J. R. Graham, Jr.
- Dr. and Mrs. Jas. B. Woods.
- Rev. and Mrs. A. A. Talbot.
- Miss Jessie D. Hall.
- \*Miss Esther H. Morton.
- Miss Ellen Baskerville.
- Miss Sallie M. Lacy.
- Miss Nellie Sprunt.
- Rev. Lyle M. Moffett.

## HAICHOW. 1908.

- Rev. and Mrs. J. W. Vinson.
- \*L. S. Morgan, M. D.
- \*Mrs. L. S. Morgan, M. D.
- Rev. and Mrs. A. D. Rice.

## CUBA MISSION. [18].

## CARDENAS. 1899.

- Rev. and Mrs. R. L. Wharton.
- Mr. and Mrs. E. R. Sims.
- Miss M. E. Craig.
- Miss Eloise Wardlaw.

## CAIBARIEN. 1891.

- Mrs. J. G. Hall.
- Miss Edith M. Houston.
- \*Rev. and Mrs. F. H. Wardlaw.

## REMEDIOS. 1902.

- \*Rev. and Mrs. J. T. Hall.

## PLACETAS. 1909.

- \*Miss Janet H. Houston.
- Rev. and Mrs. H. F. Beaty.
- Miss Mary I. Alexander.

## CAMAJUANI.

- \*Rev. and Mrs. J. H. Gruver.

## JAPAN MISSION. [37].

## KOBE. 1890.

- Rev. and Mrs. S. P. Fulton.
- Rev. and Mrs. H. W. Myers.
- Rev. and Mrs. W. McS. Buchanan.
- Rev. and Mrs. H. C. Ostrom.

## KOCHI. 1885.

- Rev. and Mrs. W. B. McIlwaine.
- Rev. and Mrs. H. H. Munroe.
- Miss Estelle Lumpkin.
- Miss Annie H. Dowd.
- Miss M. J. Atkinson.
- \*Miss C. E. Stirling.
- Santa Monica, Cal.

## NAGOTA. 1867.

- \*Rev. and Mrs. W. C. Buchanan.
- \*Mrs. Louise R. Price.
- \*Miss Sula Evans.
- Miss Charlotte Thompson.
- Miss Lella G. Kirtland.
- \*Rev. and Mrs. R. E. McAlpine.

## SUSAKI. 1898.

- \*Rev. and Mrs. J. W. Moore.

## TAKAMATSU. 1898.

- \*Rev. and Mrs. S. M. Erickson.
- Rev. and Mrs. A. P. Hassell.

## TOKUSHIMA. 1889.

- Rev. and Mrs. C. A. Logson.
- Miss Florence D. Patton.
- Miss Annie V. Patton.
- Miss Lillian W. Curd.



MISSIONARIES *Continued.*

## TOYOHASHI. 1902.

Rev. and Mrs. C. K. Cumming.

## KOREA MISSION. [59].

## CHUNJU. 1896.

Rev. and Mrs. L. B. Tate.

Miss Mattie S. Tate.

Dr. and Mrs. T. H. Daniel.

Rev. and Mrs. L. O. McCutchen.

\*Mrs. W. M. Junkin.

Miss Sadie Buckland.

Rev. and Mrs. W. M. Clark.

Rev. and Mrs. W. D. Reynolds.

Miss Susanne A. Colton.

Rev. S. D. Winn.

Miss Emily Winn.

## KUNSAN. 1896.

Rev. and Mrs. Wm. F. Bull.

Rev. and Mrs. A. M. Earle.

Miss E. E. Kestier.

Miss Julia Dysart.

Miss Anna M. Bedinger.

Mr. and Mrs. W. A. Venable.

Dr. and Mrs. J. B. Patterson.

Rev. S. K. Dodson.

## KWANGJU. 1898.

\*Rev. and Mrs. Eugene Bell.

Mrs. C. C. Owen.

Rev. and Mrs. L. T. Newland.

\*Rev. and Mrs. J. F. Preston.

Salisbury, N. C.

Miss Elia Graham.

Dr. and Mrs. R. M. Wilson.

Miss Anna McQueen.

Miss Meta L. Biggar.

Rev. and Mrs. R. T. Coit.

Rev. and Mrs. J. V. N. Talmage.

Rev. and Mrs. Robert Knox.

Mr. and Mrs. M. L. Swinehart.

## MOKPO. 1898.

\*Rev. and Mrs. H. D. McCallie.

Chattanooga, Tenn.

\*Miss Jean Forsythe.

\*W. H. Forsythe.

Louisville, Ky.

Miss Julia Martin.

Rev. and Mrs. W. B. Harrison.

Rev. and Mrs. J. S. Nisbet.

Dr. and Mrs. M. C. Harding.

## MEXICO MISSION. [12].

## LINARES. 1887.

Rev. and Mrs. H. L. Ross.

Mrs. A. T. Grayhill.

## MATAMOROS. 1874.

Miss Alice J. McClelland.

## BONITA, TEXAS.

Miss Annie E. Dysart.

## BROWNSVILLE, TEX.

Rev. and Mrs. W. A. Ross.

## MONTMORELOS. 1884.

\*Mr. and Mrs. R. C. Morrow.

## C. VICTORIA. 1880.

\*Rev. and Mrs. J. O. Shelby.

Miss E. V. Lee.

Missions, 10.

Occupied Stations, 49.

Missionaries, 314.

\*On furlough, or in U. S.

Dates opposite names of stations indicate year stations were opened. For postoffice address, etc., see below

## STATIONS, POSTOFFICE ADDRESSES.

AFRICA.—For Ibanche and Lueho—"Lueho, Congo Belge, Africa, via Antwerp."

E. BRAZIL.—For Lavras—Lavras, Estado de Minas Geraes, Brazil." For Alto Jequitiba—"Alto Jequitiba, Estado de Minas Geraes, Brazil."

W. BRAZIL.—For Campinas—"Campinas, Estado de São Paulo, Brazil." For Descalvado—"Descalvado, Estado de São Paulo, Brazil." For Bragança—"Bragança, Estado de São Paulo, Brazil." For São Paulo—"São Paulo, Estado de São Paulo, Brazil." For Itu—"Itu, Estado de São Paulo, Brazil."

N. BRAZIL.—For Canhotinho—"Canhotinho E. de Pernambuco, Brazil." For Fortaleza—"Fortaleza, Estado de Ceará, Brazil." For Garanhuns—"Garanhuns, E. de Pernambuco, Brazil." For Natal—"Natal, Rio Grande de Norte, Brazil." For Pernambuco—"Recife, E. de Pernambuco, Brazil."

CHINA.—MID-CHINA MISSION.—For Tunghlang—"Care Southern Presbyterian Mission, Tunghiang, via Shanghai, China." For Hangchow—"Care Southern Presbyterian Mission, Hangchow, China." For Shanghai—"Care Southern Presbyterian Mission, Shanghai, China." For Kashing—"Care Southern Presbyterian Mission, Kashing, via Shanghai, China." For Kiangyin—"Kiangyin, via Shanghai, China." For Nanking—"Care Southern Presbyterian Mission, Nanking, China." For Soochow—"Care Southern Presbyterian Mission, Soochow, China." NORTH KIANGSU MISSION: For Chinkiang—"Care Southern Presbyterian Mission, Chinkiang, China." For Taichow—"Care Southern Presbyterian Mission, Taichow, via Chinkiang, China." For Hsuehou-fu—"Care Southern Presbyterian Mission, Hsuehou-fu, via Chinkiang, China." For Hwailanfu—"Care Southern Presbyterian Mission, Hwailanfu, via Chinkiang, China." For Suchien—"Care Southern Presbyterian Mission, Suchien, via Chinkiang, China." For Tsing-Kiang-Pu—"Care Southern Presbyterian Mission, Tsing-Kiang-Pu, via Chinkiang, China." For Haichow—"Care Southern Presbyterian Mission, Haichow, China." For Yencheng—"Care Southern Presbyterian Mission, Yencheng, Kiangsu, China."

CUBA.—For Cardenas—"Cardenas, Cuba." For Calharien—"Calharien, Cuba." For Camajuani—"Camajuani, Cuba." For Remedios—"Remedios, Cuba." For Placetas—"Placetas, Cuba."

JAPAN.—For Kobe—"Kobe, Setsu Province, Japan." For Kochi—"Kochi, Tosa Province, Japan." For Nagoya—"Nagoya, Owari Province, Japan." For Susaki—"Susaki, Tosa Province, Japan." For Takamatsu—"Takamatsu, Sanuki Province, Japan." For Tokushima—"Tokushima, Awa Province, Japan." For Toyohashi—"Toyohashi, Mikawa Province, Japan."

KOREA.—For Chnnju—"Chunju, Korea, Asia." For Kunsan—"Kunsan, Korea, Asia." For Kwangju—"Kwangju, Korea, Asia." For Mokpo—"Mokpo, Korea, Asia." For Seoul—"Seoul, Korea, Asia."

MEXICO MISSION.—For Linares—"Linares, Nuevo Leon, Mexico." For Matamoros—"Matamoros, Tamaulipas, Mexico." For Montemorelos—"Montemorelos, Nuevo Leon, Mexico." For C. Victoria—"C. Victoria, Tamaulipas, Mexico."

Postage on letters from the United States of America to all Foreign Stations (except those in Mexico and Cuba) is five cents U. S. stamps for the first ounce, and 3 cents for each additional ounce, or fraction thereof; on printed matter, when properly put up, one cent for each two ounces or fraction thereof. To Mexico and Cuba the postage on letters is two cents for each ounce or fraction thereof; on "printed matter," one cent for each two ounces or fraction thereof.

Freight sent to members of the North Kiangsu Mission must be sent care of Foochow &amp; Co., Chinkiang, North Kiangsu, China. Parcels sent by mail other than actual samples, and books must be addressed the same way, and not sent to interior stations. Such parcels must be accompanied by a statement of contents. The Postoffice will furnish these custom declarations on application.

## Form of Legacy to "Executive Committee of Foreign Missions of the Presbyterian Church in the United States." Incorporated.

"I give and bequeath to the Executive Committee of Foreign Missions of the Presbyterian Church in the United States (incorporated under the laws of the State of Tennessee) (here name the amount of the bequest) to be used for the Foreign Mission work of said Church, which is popularly known as the Southern Presbyterian Church."

Legacies of this kind in Mississippi are barred by the Constitution of the State. Gifts before death are safer than legacies.

# SPECIAL CLUB PREMIUM OFFER

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FOR the purpose of enlarging the usefulness of "THE MISSIONARY SURVEY" by placing it, as rapidly as possible, in all the homes of our Church, we make the following Special Premium Offers to all who will secure clubs of new subscribers for the new magazine, at the special club rate of FIFTY CENTS PER YEAR. Renewals from *The Missionary* or *The Home Mission Herald* will not be regarded as "new subscribers."

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We list below the titles from which selections may be made, and every book mentioned is worthy of a place in the library of any home, Sunday School, or Missionary Society.

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In Four Continents—H. F. Williams D. D.; cloth.....	.50	Seven Laws of Teaching—Gregory, Conservation of National Ideals; cloth, .....	.50
The Call of the Home Land—A. L. Phillips, D. D.; cloth.....	.50	Henry Martyn, biography.....	.65
At Our Own Door—S. L. Morris, D. D.; cloth.....	.50	Robert Morrison, biography.....	.65
The Evangelical Invasion of Brazil— S. R. Gammon, D. D.; cloth ...	.75	David Livingston, biography.....	.65
Introduction to the Study of Mis- sions—T. C. Johnson, D. D.; cloth, .60		Lady Missionaries in Foreign Lands, .....	.65
Lights and Shadows in the Far East —S. H. Chester, D. D.; cloth,....	.60	Missionary Heroines in Foreign Lands, .....	.65
Land of the Holy Light—R. P. Kerr, D. D., .....	.75	Robert Moffatt, .....	.65
How A-chon-no-ah Found the Light —Miss Barnes, .....	1.00	William Carey, .....	.65
Future Leadership of the Church— John R. Mott, .....	1.00	Year Book of Prayer for 1912 (For- eign Missions), .....	.10
Standard Teacher Training Book— Phillips, .....	.25	Year Book of Prayer for 1912 (Home Missions and other home causes), .....	.10
The Boy Problem—Forbush,.....	1.00	The Sunday School Calendar for 1912, (Lesson titles and golden texts), .....	.10
The Teaching Problem—J. W. Ax- tell, .....	.50	Grandma Bright's Foreign Mission Stories, .....	.15
The Unfolding Life—Miss Lameroux, .75		Grandma Bright's Home Mission Stories, .....	.15
Special Teachers Bible—All the latest helps, .....	1.00	Best Things in America; paper,...	.25
		Touring in the Gleam—John Mer- vin Hull, paper, .....	.25

The Presbyterian Committee of Publication  
Richmond, Virginia.





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